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REMAINS OF ARABIC  
IN THE  
SPANISH AND PORTUGUESE  
LANGUAGES.

WITH A  
SKETCH BY WAY OF INTRODUCTION  
OF THE  
*HISTORY OF SPAIN,*  
FROM THE  
INVASION TO THE EXPULSION OF THE MOORS.  
ALSO  
EXTRACTS FROM THE ORIGINAL LETTERS IN ARABIC  
TO AND FROM DON MANOUEEL AND HIS  
GOVERNORS IN INDIA AND AFRICA.

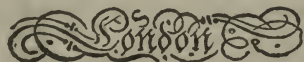
APPENDIX,  
CONTAINING A  
SPECIMEN OF THE INTRODUCTION TO THE  
HITOPADESA TRANSLATED INTO THREE LANGUAGES,  
THE PRINCIPAL METRE OF WHICH IS THAT OF  
THE SANSKRIT.

~~~~~  
Y este nombre Alboques es Morisco, como lo son todos aquellos, que  
en nostra lengua Castellana comienzan en AL. D. Quixote, Part. iv.  
Lib. viii. Cap. lxvii.

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By STEPHEN WESTON, B. D. F. R. S. S. A.

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1810.

REMAINS OF ARABIC

SPANISH AND PORTUGUESE

LANGUAGE

EDITION OF MAY OF 1870

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## ADVERTISEMENT.

THE introduction to this small work is intended to give a slight outline of the history of the Moors, from their invasion of Spain in the beginning of the eighth century, to their expulsion from it in the end of the fifteenth.

The passage in the title from Cervantes arose from a question of Sancho, concerning the word *Albogues*, which he had never before heard, or seen in all his life. Upon which Don Quixote tells him that it is an Arabic word, as all the words are in Spanish which begin with *Al*, and that there are only three Arabic words in Spanish which end in *I*, and that they are, *Borçegui*, *Zaquiçami*, and *Maravedi*, since *Aheli*, and *Alfaqui* are known to be Arabic by their prefix. We learn from Athenæus, p. 66. F. that there is but one Greek word ending in *I*, and that is μέλι, honey, since πέπερι, κόμμι, κοῖφι, pepper,



per, gum, and koiphy, a confection used for an antidote, are foreigners. Albogue for the most part means a pipe, or flute, made of reeds joined together ; hard to blow, and of a grating sound, when ill-played ; like the shepherd's in Virgil, *Eclog. iii. 27.*

— — “ non tu in triviis indocte solebas

Stridenti miserum stipula disperdere carmen ;”

which Milton has admirably expressed in a word of his own,

“ When they list, their lean and flashy songs,

Grate on their scrannel pipes of wretched straw.”

In Don Quixote however, Albogues is explained to be brass plates like flat candlesticks, which, beat together, make a rustic music, such as provoked Hotspur to say,

“ I had rather hear a brazen can'tick turn'd,

Or a dry wheel grate on the axle-tree.”

Henry IV. Part i. Act iii. Scene i.

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## INTRODUCTION.

**THE** Goths, who had driven the Romans out of Spain, were, in their turn, put to flight by the Saracens, whom Count Julien had called in to revenge himself on Roderic, the dishonourer of his daughter. The Christians of Spain having submitted to the Moors, were called Muzarabes, that is, Mesccehec-Arabes, or Arabs of Messiah, because they retained their own religious worship. Roderic was the last Gothic king in Spain, in 714, and Pelage, his near relation, hid himself in the rocks of Asturia, and after three years concealment sallied forth from his sanctuary, Notre Dame de Covagonda, a grot amidst inaccessible rocks ; when full of hope and ardent zeal, and followed by numerous partisans, he drove back the usurpers, who, unable to cut him off, entered into negotiation, and suffered him to enjoy a certain district, provided he paid them a small tribute

in acknowledgement of their superiority as chief Lords paramount of the Seigniory. In process of time he was again insulted by the Moors, whom he marched against, and defeated in the year 716, and recovered whole provinces, and was proclaimed King of Leon and the Asturias, and reigned till 737, twenty years, with an exemplary reputation for true piety and determined courage; without *libertinism*, and without luxury. This part of his character may possibly have been the reason, why Voltaire has refused to call him a king. It is, however, to him that the Christian kings of Spain, owe the preservation of the title of sovereign; who, in after-times, once more expelled the Moors under Philip the Third. The strength of the Christians was mightily augmented by the intestine divisions of the Moors. In 745, Don Alonzo, the Catholic son-in-law to Pelagio, passed the mountains, and came upon the northern part of Galicia, and in a single campaign, unopposed by any great or commanding force, conquered nearly the whole of that province.

Next



Next year he attacked Leon and Castille, and reduced Astorga, Leon, and Saldagna, before the Moors could bring an equal force to cope with him, and possessed himself of Montes de Oca, Amaya, and Alava, at the foot of the mountains. The year after he pushed on towards Portugal, and ravaged the country as far as Castille; but not being able to protect his conquests in the flats, which he had subdued, he burnt and laid waste the plains, led the Christians back to the mountains, and carried off the Moors for slaves. Thus encompassed by a desert of his own making he remained quiet for some years, and as he grew stronger he occupied the champaign country by degrees, and rebuilt the cities he had demolished of Leon and Astorgas. He died in 757, and was succeeded by his son, Don Froila, who had partaken of his conquests, and fought by his side. During his reign the Saracens in Spain threw off the yoke of the Khalif, and Abderrahman, the viceroy, rendered himself independent, and fixed the seat of his government at Cordova. The conse-

quence was, that the divisions of the Moors were settled, but for all this Froila took their general prisoner, and killed and routed 54,000 of them in a pitched battle, and then built Oviedo, and made it his capital for the convenience of defending the level plains which he had begun to people. Abderrahman called also Abderame, was captain general, and governor of Spain, for Hescham Khalif, of the race of the Ommiads, in the year 113 of the Hejira, and 731 of our reckoning. It was he that Charles Martel defeated near Poitiers in 732, when the battle lasted a whole day, and the slaughter of the Saracens was immense.

There are Arabic coins in some cabinets struck under the first Emirs of Spain, and afterwards by Musa son of Nasir, or rather by Alahor son of Abderrahman Alfafak, (who came from Hispalis, and settled at Corduba,) from the year 100. Chr. 718, A. D. to Abderrahman the Third, in the year 300, or 912 of Christ.

Abderrahman son of Moavic, and grand-son



son of Hescham Khalif, of the Ommiads, came to Spain when he was twenty-eight years old, in the 756th year of Jesus Christ, when Almanzor was Khalif of Bagdat. This fugitive prince was recognised, and acknowledged by the Arabs in the West to be the legitimate Khalif, and reigned thirty-two years, and some months, and left his crown to his son Hescham, in the year 172 of the Hejira. It was he that built the great Mosque of Cordova in 170, and founded the monarchy which lasted till 335 or 946 of our Era. He was called El Adel, the Just: he left eleven sons and nine daughters, according to Khondemir Ebn-Amid, but the years and the dates differ in the Spanish Chronicle. Abderrahman second of the name was the son of Hakem, and grandson of Hescham, and the fourth Khalif of Spain, of the race of the Ommiads; he reigned thirty-one years, and died in 852, leaving forty-five sons, and forty-two daughters. Under his government the Mohammedans split into various factions, and waged war with one another. During these disorders the

Christians retook Barcelona; but on order being restored, Abderrahman conquered it again, and with it the city of Valencia, which his uncle had persuaded to revolt against him; he there chased, and dispersed a fleet of Norman ships that came from Lisbon for the purpose of taking possession of Cadix and Seville; and having silenced his foreign enemies, and appeased his domestic broils, turned himself to the arts of peace, and paved the city of Cordova, and brought water to it by a noble and costly aqueduct. There was also a third Abderrahman, the eighth Khalif of the same family, that reigned nearly sixty years in Spain. Ebn Amid tells us, that he was the son of Almondir, and was surnamed after having been proclaimed Khalif, Nasser-ledinillah. He succeeded his brother Abdallah in the 300th year of the Hegira. It was this prince who first took the title of the Commander of the Faithful, Emir Almoumenin during the divisions for the succession to the Khaliphate, in which violent efforts were made on the side of the Abbassides on one

part,

part, and the Ommiads of the other: Nevertheless Abderrahman kept possession of the government through the whole extent of the West for a space of fifty years, and died quietly at the age of seventy-four in the year 350, that is, 961 of our account.

There is in Wise's Catalogue of the Bodleian Coins, one, which Gagnier says, was struck at Alexandria, Anno 310, Chr. 912, that really belongs to the reign of Abderrahman III. and the mint of Andalusia. The coins of the early Khalifs, that resided at Corduba, have on them Andalus, which was the name given by the Moors to Spain, and the word Corduba is to be supplied, as Panormus is in the Sicilian coins, which read only Medeenet Sikileet.

In the year 979, when the Christians were on the point of a total subjugation of the Moors, and little short of being rid of them for ever, appeared Mohammed Ebn Emir Almanzor, a Saracen General, who by a series of bold and successful enterprises turned the scale, and inspired his countrymen with new  
courage



courage to maintain their post, and recover their lost ground. Almanzor was the grand Vizeer to the King of Cordova, and, irritated against the Christians, from the sufferings of the Moors, became furious and implacable in his warfare. He took Leon, and putting the inhabitants to the sword, burnt the town. Barcelona met with a similar treatment, and Castille was ravaged; Galicia and Portugal overrun and plundered. The Christians were every where beat, and never won a battle in the course of forty different actions, in which they fought the Saracens; but as small obstacles sometimes turn great torrents out of their course, so on the taking of Compostella, and at the carrying off in triumph of the gates of the church of St. James, a flux broke out among the troops of the infidels, which the Christians naturally interpreting a stroke from Heaven, for sacrilege committed against the church of their favourite saint, attacked the conquerors in their turn with such a holy rage, and divine fury, that not all the cool courage of Almanzor could rally the fugitives  
of

of his terror-struck troops ; when totally unable to make any stand he was himself reduced to run away, and, leaving his followers to their fate, he fled to Medina Celi, and died of regret and abstinence in the year 998. We have a coin extant that was struck under the Khalif Hescham Almuaced Billah, who reigned from 976 to 1008. See Tychsen, p. 132. Tab. lxiii. It is of silver, and has on it in the area, There is no God but God, and none like him. Round the margin, In the name of God, this Dirhem was struck in Andalus, in the year seventy and three hundred. On the reverse, Iman Hescham, prince of the faithful Almuaced Billah, Aamer, that is, Royal.

During these times, the kingdom of Castille arose, and as yet undivided. Old Castille was set up long before the New had been recovered from the Moor, and separated from Leon by some insignificant streams on one side, and bounded by Asturias, Biscay, and Rioja on the other, a province belonging formerly



formerly to Navarre, now annexed to Old Castille, whose principal towns are Logrono, Calzada, Najara, and Bellorado. This district soon became a bone of contention between the sovereigns of Leon and Cordova, and as the former were more fortunate in war than the latter, the nobles of Castille became independent in spite of the Moors, when their power was in its meridian. The kings also of Leon, and Oviedo, and Castille, united in the year 1035. when Don Sanchez bestowed Castille, which had fallen under his power, on his eldest son Don Ferdinand with the title of King; and thus the sovereigns became kings of Leon and Castille, by the union of the territories of Castille with those of Leon and Oviedo. And now another kingdom arose, the kingdom of Arragon, and about the year 1035, Don Sanchez, surnamed the Great, king of Navarre, raised Arragon into a government for his son Don Ramira. At this time the whole of Spain was divided into two unequal parts, by a boundary drawn from East to West, from Valentia to a point somewhat below

low the mouth of the Douro. All to the North of this line was Christian, the smallest and the poorest portion of the country, and all to the South Moorish, and by far the richest share in all senses. There was nothing wanting in the Moors but union to be masters of the whole, and so it may be said of the other party, for feuds and divisions prevailed within and without in both camps,

*Seditione, dolis, scelere, atque libidine, et ira  
Hesperios intra muros peccatur, et extra.*

Although the Christians did not draw up in battle-array as the Moors were in the habit of doing, one against another, yet they too quarrelled bitterly and implacably, and were always ready to call in foreign aid to terminate a domestic broil, which was an incalculable advantage to their enemies, sua si bona norint, had they known how to take it. The divisions, however, of the Moors were more minute; and every town had its sovereign, who was jealous of some neighbour, so that they both, one after another, fell a prey to an invader, since each preferred to be ruined

ined and cut up singly, rather than by uniting risk the chance of the aggrandizement of a sister city, at the expence of any aid and assistance against the common enemy. The consequence was easily foreseen. The king of Toledo is at war with his brother of Seville, Alphonso stands by, and, watching the lucky moment of attack, pounces upon Toledo and all its dependencies, and makes it his capital, soon after the province of New Castille is reduced; and Madrid, a petty town, becomes the property of the Christians. So much did Alphonso, King of Castille, for want of common confidence of one Moorish kingdom in another, from the year 1080 to 1084.

The city of Toledo had been a long time in the hands of the Goths, but was conquered in the year 715 by the Mohammedans, and changed its master. To the year 764 it underwent a variety of vicissitude and internal disturbance, and was stormed by Nader and Taman, generals of the Spanish Khalif Abderrahman. Deguignes, p. 61. T. i. In 828 it revolted with many other cities under a leader



leader of the name of Hassan, and was not brought back to the obedience of the Khalif, till nine years afterwards. At the extinction of the Ommiad sovereigns, Toledo renounced her Mohammedan kings Beni Dulnum, that had governed her from 435 to 478, or from 1043 to 1085. Then came Alphons, the son of Sancho, King of Castille, and drove them out, and took their city from them; and from that period, except a short interval, it remained in the possession of the Christians, from the year 1195 to 1212. See Deguignes Histoire des Huns, tom. i. par. i. pp. 321, 51, 56, 58. Alphons the VIIIth, son of Sancho III. whose coins are dated at Castille and Toledo, succeeded his father 1158, and having reigned fifty-five years, died in 1214. As it happens that the conquered adopt the laws prescribed by the conqueror, so the Arabians brought with them into Spain their language and their literature; and the Spaniards applied themselves with so much zeal and ardour that they became acquainted intimately with the elegance of the Arabic tongue, and wrote poems

ems which the Moors admired, to the utter neglect of their vernacular language, so that, not one Spaniard in a thousand could compose a plain letter of compliment, or transact business in Spanish, or Latin, when whole colleges excelled in writing Arabic, with all the pride of learning, and the pomp of calligraphy. The proof of this is to be sought for in Alvarus de Corduba whose Manuscript of the Church of Cordova P. Florez published in España Sagra, tom. i. p. 274, ita ut in omni Christ. Collegio vix inveniatur unus in milleno hominum numero qui salutorius fratri possit rationaliter dirigere literas, et reperiantur absque numero multiplices turbæ, quæ erudite Arabicas verborum explicent pompas. The women also cultivated the muses of Mecca, and Maria Alfaifuli of Seville, obtained the title of the Arabian Sappho. Her works are in the Escorial. She flourished in 411, which is equal to 1020 of our reckoning. See Casiri, tom. i. p. 150. Arab. Hispan. Escorialensis. It is therefore no great matter of surprise, that Alfons, a Christian prince, should



should have struck his coins with Arabic legends, since his subjects were more familiar with that than any other language, not excepting their own, but the astonishment is, that he should not have had the fear of the Moors before his eyes, and the dread of affronting the Mohammedans, his near and irreconcilable enemies, by the insulting use of their language, which they must, no doubt, look upon as polluted, and contaminated in the service of the Cross. The Moors, however, were not intolerant, and permitted the full exercise of the Christian religion in the towns which were subject to them. Ambrosio de Morales, I. c. fol. 207. tells us, Los Moros dexaron a los Christianos con sus dignidades sacerdotes, y grande uso en su religion. We may then, to say the least, pronounce the Castillian monarch guilty of an indiscretion; though we admire his spirit and intrepidity. The gold Cufic coins of Toledo were in the Borgian collection, and have been published by Adler at Rome, in the year 1782, they are nearly all alike, that is, the inscription is

the same on all, but the date different. They are four in number. In the area is a cross, the word Ulmesecheea, or Christian, and under it ALF. Alfons. Round the margin. In the name of the Father, the Son, and Holy Ghost, the only God. On the reverse. In the area, Emeer of the Franks, Catholicks, Alfons ben Sancho, by the hand, power, and grace of God. Round the margin, This coin was struck in the city of Talitala, in the year 1185. The next in the year 1186, the third 1191, the fourth 1182. Toletam, or Toledo, in Arabic is Talitala according to Abulfargius, in his History of the Dynasties, p. 241. See Pocock. Alfons in his challenge, 1194, to James, or Jacob, king of Africa, shewed a temper of mind for courage not easily daunted. Abulfarage has preserved this letter, p. 412. lat. vers. p. 277. But to resume the thread of my history; the Moors were so much alarmed at the loss of Toledo and Madrid, that they collected a great force, and with the additional succour of Mohammed Ben Joseph, king of Barbary, who came at their call with

his myriads, and fought the Christians and defeated them on the 16th of July, on the borders of Andalusia, in the Sierra Morena, or Black Mountains, so called because its ridges rise, and fall like a saw. It is a provincial saying in Spain, When it snows here, what does it on the Saw? Quando aqui nevava, que harà en la Sierra? This victory is celebrated annually at Toledo, but as if satisfied with the greatness of the effort they had made, the Christians dispersed, and the Moors strengthened by the remains of the men from Barbary united again to try their fortune, but for want of confidence they fell out among themselves, and having no central force, every attempt ended in defeat, and loss of territory. In 1236, Don Ferdinand, of Castille and León, took the city of Cordova, the residence of the first Moorish kings, with Murcia, Seville, Xeres, Cadix, and St. Lucar, whilst James, or Jayme I. of Aragon, seized Majorca, Minorca, and Valentia, and drove the Moors before him. Ferdinand III. son of Alphonse IX. was cousin-german of St.



Louis, and entertained the project of subduing the kingdom of Morocco, as Louis did of conquering Palæstine. In 1308, Ferdinand IV. king of Castille, made war on the king of Granada, and took the fortrefs of Gibraltar. He was a violent prince, passionate to excess, and despotic; he acquired the name of El Prorogado, or the adjourned, because in a fit of rage he ordered two of his nobles to be thrown over a Tarpeian Rock, or precipice, and they, before the execution of the sentence, cited him to appear before God in thirty hours, to give an account of this act of tyranny; and at the end of this period he is reported to have died, like the rich man in the Gospel, to whom it was said from authority, This night thy soul shall be required of thee.

During the conquest of Spain by the Moors it was divided into several kingdoms, which naturally weakened its strength, and made them easy captures to the kings of Castille, Aragon, and Navarre, so that the Moors had nothing left in 1238 but the kingdom of Granada. The Arabians, Moors, or Saracens, were



were all the same people, and brought into Spain by Count Julian, as has been already mentioned, whose daughter Roderic ravished, while the father was on an embassy in Africa, where he planned the first invasion by the Moors, and defeat of Roderic the last Gothic king, who was drowned in passing the river Guadate, whilst flying from the enemy. The kingdoms erected by the Saracens in Spain were, Saragossa by Aben Alfaje; Toledo, founded by Mohammed; Cordova, by Abderrahman; Seville, by Al-Corexi; Valentia, by Zeit Aben Zeit; Granada, by Mohammed Aben Alhamar, who was originally the feeder of a flock, but signalized his valour in so many actions, that he was made a shepherd king in 1238; Cadix submitted to him, and Granada was his capital; he died at thirty-seven, and left two sons. In 1273, he was succeeded by Mohammed Mir, who reigned thirty years, and built the palace of Nugno at Granada.

Mohammed Aben Alhamar came to the crown in 1305, and, after reigning eight

years, was imprisoned and killed by his brother. He took some towns during the troubles of Castille, and refused to pay the tribute to its king, which had been always exacted from the Moorish monarchs; he held a synod, and allowed the clergy to keep mistresses. He lost his eyes by an accident just before his imprisonment and murder.

The fourth king, Mohammed Aben Azer, having killed and taken possession, was dethroned by his subjects, who conspired with several Moorish governors against him, four months after his accession.

Ismael, the fifth king, in 1314, shared the same fate, though he had laid siege to Gibraltar without taking it, but had defeated the Christians in a pitched battle, and made two of their generals prisoners.

Mohammed, the sixth monarch, came next in 1328, a youth, and under tutors, who involved him in a war with the Castillians, in which he was beat, and saddled with a tribute of 120,000 doubloons. The king of Castille

then

then presented him with a splendid robe, and his subjects deposed him for accepting it.

Joseph, the youngest brother succeeded in 1334, and under the protection, and with the aid of Miralmumin exempted Granada from the Castilian tribute; but was conspired against by his successor, and put to death in a rebellion of his subjects.

Mohammed Lagus, لغوس the robber, succeeded, and reigned till 1360, when he was driven from the throne in favour of Mohammed Ahmer, the red.

The ninth king was Abenalar, killed by Don Pedro the Cruel in Seville, whither he had gone to conciliate his favour. He had only reigned two years.

Mohammed Lagus, then called the Old, came back and reigned altogether twenty-two years.

Mohammed of Cadix, son of Mohammed Lagus, succeeded in 1394 and reigned peaceably thirteen years, the only instance of a Moorish Prince of Peace during the whole of his reign. He married the king of Tunis's



daughter, and was enabled by this connexion, and strong frontier towns in Andalusia to keep his subjects quiet, and himself undisturbed.

Joseph, his son, succeeded in 1409. He was kind to the Christians, and being engaged in foreign and civil wars, his son conspired against him, and the king of Fez, jealous of his clemency to infidels, sent him a poisoned vest of cloth of gold which soon put an end to his existence.

Joseph was his eldest son; but Mohammed Aben Balva mounted the throne to the prejudice of his elder brother in 1412, and after reigning twelve years died peaceably, having conciliated the king of Castille, by paying the ancient tribute, and sending him presents of his most beautiful wives.

Joseph then followed him, who ought to have preceded; he reigned four years, and trod in his brother's steps, and paid the tribute.

Mohammed, his son, called kawes قوس or crook-backed, began to reign in 1428. He was much beloved from without by the  
princes,



princes, his neighbours, but hated by his subjects, who drove him to Tunis, and obliged him to abdicate.

Mohammed Kemelee, or the little, قبلي, who headed the rebels, succeeded that same year, but was deposed after twenty-two months reign for his baseness and cruelty.

Mohammed the crook-backed then returned in 1430, but was dethroned by a competitor, set up by the king of Castille, to whom Mohammed refused to pay the accustomed tribute.

Joseph Aben Almah, rival of Mohammed, made himself a vassal to the king of Castille, but died in the sixth month of his reign.

Mohammed Crookback then succeeded again, and after three years was dethroned by his nephew.

Mohammed Lenk, the lame, لنك, having dethroned his uncle, joined those of Navarre against the king of Castille, but was defeated, and afterwards dethroned. He was famed for his cruelty, and forced many of the Moorish knights

knights out of the country. He reigned from 1436 to 1452, when

Aben Ismael removed him. Muley Hassan, the eldest son of Aben Ismael, invaded Castille in time of peace, which his father highly disapproved.

Muley Hassan came not himself to the throne till 1470, when he conquered part of Andalusia, and plundered the territory of Alcantara, but was here stopped by the Christians, and dethroned for his cruelty to the family of Aben Caraxes, the most numerous and considerable in Granada. He finished the Alhambra, and dressed the Alixares in blue and gold\*.

Mohammed

\* Alixeres was a most magnificent villa, or country house, on the banks of the river Xenil. The artist that overlaid it with blue and gold, got a hundred doubloons a day, as appears by the epigram in Spanish,

El Mora que las labrava,  
Cien doblas ganava el dia,  
Y el dia que no las labrava  
Otras tantas se perdia.

Each

Mohammed Boabdelin, his son, succeeded him in 1482, having escaped to Cadix, to avoid being put to death by his father, at the instigation of his wife. He was taken prisoner, however, in fighting with the Castilians, when he made such terms with Ferdinand, king of Castille, that he was suffered to be at large; despairing, however, of the fortunes of the Moors, and finding them irretrievably lost, he retired to Africa.

Muley Boabdelin, a diminutive of Abdallah, was chosen in his place in 1485, but his subjects were so much split into parties, that Ferdinand, availing himself of their divisions, besieged and took Granada in 1492; Muley Boabdelin was driven from the throne, and consented to lay down his regal dignity on condition the Moors governed by their own laws, and that he should retain his former rank and

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Each day his work was done,

He a hundred doubloons won,

Such was Alhambra's cost;

Alike each passing day,

He left his work to play,

He a hundred doubloons lost.



dignity. Thus Granada returned to the Christians after the Moors had enjoyed it more than eight hundred years, and as a kingdom two hundred and fifty-four; containing one hundred open towns and one hundred and forty-one cities. Before Ferdinand undertook the final expulsion of the invaders, he sanctified his project by a bull obtained from Sixtus IV. authorising a crusade, or holy war, for the sake of Christ. The queen Isabella attended him in some of his expeditions, and they were both in no small peril at the siege of Malaga, which resisted nobly and made a glorious defence; but at last, the reduction of the walled city of Baça, or Baza, with its castle, in the kingdom of Granada, cost 20,000 men. One of the conditions of the surrender of Granada, cut off from all communication with the country, and all hope of relief, after an eight months' siege, was the liberty of possessing the revenue of certain places in the fertile mountains of Alpajarros, once barren, but brought into cultivation by the Moors. It is true indeed of this people, that however

they



may be considered as deficient in the indispensable requisites, and essential qualities of a polished nation, humanity, generosity, and mutual sympathy, yet they have been, no doubt, of infinite service to mankind in planing his rough corners, and smoothing his wiry edge by the introduction of the light of learning, in an age of dark ignorance, and by the advancement, as early as the twelfth century, of the science of agriculture higher, in many respects, than it has ever been carried in the present age. It appears from a Manuscript, found in the Escurial, the composition of an Arabian scholar of the twelfth century, discovered in the year 1751, and published in 1802 in French, that the agriculture of all countries was at that time understood in Spain, and the sugar-cane, pistachier, bananier, sésame, and chou-marin, the cotton-tree, and the dry rice that grew without being constantly watered, were there raised, and produced in the greatest abundance; to say nothing of their knowledge of manures and skill in composts. See numbers five and six of the Archives Littéraires, in which

which are extracts from the Spanish translation by M. Correa de Serra, now in Bonaparte's service. Improvements in husbandry are sometimes not adopted when they are first suggested; and afterwards, at a very considerable interval, re-introduced as discoveries. For instance, dibbling seed which has produced two bushels of wheat per acre more than by sowing, was proposed by Gerard Plat in Henry the VIIIth's time, and repeated by Fitzherbert, as well as the use of two ploughs in light lands, and both of late brought out as new inventions.

It will be right in this place to say a word more on the driving out of the Moors, and to account for their final expulsion from Spain, notwithstanding the capitulation mentioned above, and the assignment of the vale of Purchena, in the kingdom of Murcia, to the Moorish king with a considerable revenue.

And first, their obstinate adherence to the language, manners, customs, and religion of their ancestors, on which they valued themselves so highly, being the religion of so  
many

many and so great empires, that they looked on any thing short of pure theism, as execrable; and on all image worshippers as abominations. This alone made them slow to be converted, and a whole year hardly produced a profelyte. The reason given for getting rid of them in a political view, was indeed somewhat different. It was feared on the part of Spain, that from their vicinity to the Mediterranean and to Barbary, they might easily invite their opposite neighbours to invade the Peninsula; and, if they coolly butchered them, the cry of horror would resound from all quarters, and if they drove so many thousands away, they might expect to see them return with their enemies at their head. There was, therefore, no other way left to be quit of them as enemies, but by conversion, for which purpose the clergy was called upon for their aid and assistance, and double diligence in the pious task; but the monks employed were impatient and soon disgusted, and reported the Moors as stiff-necked and hard-hearted, and to be subdued

by



by violence alone, fit but for slaves, and exile; that the only mode to be adopted was to send away the parents and baptise the children by force. This advice was rejected as barbarous and abominable, when it was recollected that the Moors in power had suffered the Christians to adore the Cross, and permitted them the free use of their religious worship. The violent method was in consequence suspended for a time. In 1499, Ferdinand and Isabella finding that the number of converts to Christianity among the Moors was very small, urged the matter strongly to Cardinal Ximenes, their confessor, and he, by bribes and by flattery, converted some of the chiefs, and christened three thousand at once in a great square, and burnt as many Korans. But the mass resisted, and the cardinal had recourse to other means, and committed Zagri, a noble Moor, and a great zealot, to the custody of Leoni, one of his chaplains, who so convinced the Moor by stripes and imprisonment, that he pretended to be converted, and feigned persuasion; and when brought before the cardinal to declare his faith,



faith, he told his eminence, with a forced smile, that his eminence had nothing more to do, to convert the rest of his countrymen, than to commit them to the custody of his eminence's lion; by which he alluded to the name of the chaplain. By arts like these, by the sword, and by inquisitorial terrors, the Moors were partly converted, partly destroyed, and partly forced out of Spain: many of them on paying ten dollars a head were shipped for Barbary; but those, to the amount of two hundred thousand, who wanted the means of enlarging themselves, were driven to baptism, and four thousand were burnt, and thirty thousand converted. So efficacious was the power of the inquisition, to clear Spain of its foreign invaders, that the Sevillians complained to the king that their city was a desert, and that within its jurisdiction there were five thousand empty houses, and proposed to grant his majesty a large sum of money to suppress this dreadful court of inquiry, and put a stop to its ravages, or the whole country would become a wilderness.

Ferdinand at first appeared to listen to the plaintiffs, but was soon persuaded by the planner of the inquisition, Thomas de Turrecremata, a Dominican, to turn a deaf ear to the complainants. The Dominican told the king, that if he took money to put down the inquisition he would commit the crime of Judas and sell Christ, and that his majesty's punishment would be the same as that of the Arch-Traitor. The Sultan of Egypt also took up the cause, and threatened the Spaniards at Jerusalem, and every where in his dominions, to treat them as the King of Spain had treated the Moors. In defiance of all this, and the common declaration at the stake, that the sufferer had been forced into Christianity, and did not believe a syllable of it; the system went on all through the reign of Ferdinand and Isabella, and the aversion to Christianity grew stronger and stronger, and the inquisition was more and more detested. The emperor, Charles the Vth, having passed the summer at Granada, in the year 1526, and been magnificently received by the Moors,

was presented with a memorial, setting forth the grievances the Moors endured from the judges and the clergy ; the emperor appointed visitors to inquire into the nature and truth of the sufferings, who found the complaints to be true ; but, at the same time, reported, that scarcely seven Christians were to be found among them after twenty-seven years baptism. This produced a Junta of Court-prelates and Lawyers, who ordered the inquisition to sit at Granada, in terrorem, that the Moors should give up their fashions, language, and religion, and three colleges be appointed for instructing their children in the Christian faith. The emperor abated somewhat of the rigour of this decree for a present of eighty thousand ducats, but afterwards the inquisitors continued to burn them, and Philip the Second renewed the order for a total change in their manners and customs on pain of death, forbade their assembling in numbers, or possessing arms, or places of strength and resistance. The Moors had acquainted the Grand Seignior with all the tyrannies of the Spaniards, and



retired to the mountains, from whence they were expelled in 1570, by Don Juan of Austria, and natural son of Charles the Vth, after they had been translated from Granada, and dispersed all over Castille. At length, in 1609, their expulsion was agreed upon in Valencia, notwithstanding the rigorous opposition of the barons; and first, twenty-eight thousand were sent to Barbary, and then one hundred and forty thousand afterwards in different detachments; and the king agreed to the proposal of his clergy, that all above seven years of age should be expelled. The barons opposed them in vain, for the ecclesiastics preached every where, that it was lawful to put all Moors to the sword, if the king commanded it; and the invincible armada would never have failed if they had been banished long before. Thus Spain lost first and last from six to nine hundred thousand subjects; and in 1618 a memorial was delivered by the junta to Philip III. which set forth the dire effects of this mighty depopulation, by shewing that the country was on the brink of ruin, which brought



brought on the disgrace of the Duke of Lerma, and the death of his brother, the cardinal of Toledo, who, being banished from the court, died of vexation. With the Moors went all the merchants and the agriculturists of the kingdom, as it were, for they were the great traders and husbandmen of the land. Philip endeavoured to repair this calamity, and replenish the vacuum which it made in the Peninsula, by a most salutary and flattering edict, which offered the honours of nobility to all cultivators of the lands, with an exemption from military service; but the edict made no great sensation, and produced very little effect on a people, one part of which was naturally indolent, and habitually averse to the exertions of manual labour; and like the Sybarites of old, to whom the very idea of toil and fatigue gave a pain in the side, started back at the sight of a spade or pick-axe, whilst the other took no delight in any thing, but the art of war, and gloried only in the traffic of the sword.



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# REMAINS OF ARABIC

IN THE

## SPANISH LANGUAGE.

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SPANISH.

ARABIC.

ENGLISH.

Aba

أبا

Abhor, ware.

Aba in Arabic means, abhorring, dreading, bewareing.

Abenuz

ابنوز

Ebony.

The Spaniards have also, Ebano for Ebony.

Abila

أبيل

Grofs staff-pillar.

Abila is a mountain opposite to Calpe, and makes with it the Pillars of Hercules. See Pliny, and the Arabian Geographer, Ebn Haukal, p. 24. 4to.

Açacan سقا Water-carrier.

Syka and Sawkee, with the article prefixed, are what the Italians call Secchie. Witness, la Secchia Rapita, the Rape of the Bucket by Taffoni.

Açafate الشفت Quiver.

Açafate means a flat basket for ladies'-work. Shaft in English, a perpendicular pit. In Arabic a flat couch, and a quiver.

Açafran زعفران Zafran Saffron.

Acelga سلق White beet.  
شلقه

Selk and Selka with the article make Acelga.

Accemite سميد Fine flower.

Semseed in Arabic is, with the article, Azemite.

Açote سيوط Sawt A Scourge.

Acña



Aceña اسيا اب A water-mill,

The Spaniards have changed Aseeab into Aceña. N. B. Aseeab is Persian and Arabic.

Acequia اساقيم Canal, trench.

See Açacan above, and Sakeet, or Sakeea.

Açofar صفر Sufr Copper.

Açumbre زبر A small Boat, or vessel  
of content.

Zumber is a Persian word, and may possibly be the original of the Spanish measure.

Alarde العرض The Review.

This word should be written Ardh, or Ardd, Ardz, or Ards, as the letters that compose it are, Ain, Ra, Dad.

Albarcoque برقوق Apricock:

This word is both Arabic and Persian.

Albarda

Albarda      بريد and برد      Post horses.

Bestia de albarda, Beast of burden; Albarda is used also for a saddle.

Albarran      البران      The Passing, or Past.

A passenger in life without a fixed abode, or certum domicilium. Persian.

Albeytar      بيطار      Farrier.

Bectaur is the pronunciation of this word.

Albihares      عبهر      Narcissus.

This word is spelt, Ain, Ba, Ha, Ra, and pronounced Abher.

Albogue      بوق      Flute or Pipe.

Albuk or book, is a name also given to a man, pleno rimarum, who can keep nothing, but tells all he knows; and on this account he resembles an instrument full of holes.

Albornoz

Albornoz      برنس      Burnus.

A high crowned cap, worn in Spain formerly, and Barbary.

Alboroque      برآک      Courage, joy.

Beraki is an animating ejaculation, used in battle and in civil transactions; also in bargains as a fee, or buona mano, to engage customers. It is abridged in Spanish to Oques, which taylorers are forbid to receive of tradesmen for bringing customers to their shops.

Albricias      بریک      A Blessing.

Bereek is a kind of dish made of dates and butter, and means abundance. In Spanish it is used to signify a reward for good news.

Alcaçar      حصار      Castle.

Coins are often said to be struck in the hyfn, which is the same as the hyfar in this place. The Hha of the Arabians is here changed into a ç. The hyfn is the arx, or citadel of a town.

Alcaçar,

Alcaçar, Quiver in Barbary is the great castle.  
 Kebeer. كيبير.

Alcahueta كوادت Bawd.

Kuwaudet has undergone some alteration in passing into Spain, and appears to have lost a radical letter.

Alcala قلعه Castle.

Killa is a frontier town or fortification, and thence the proper name of several; for instance, Alcala de Henaras-Real-de Guadaya in Andalusia—De Xivert in Valencia, Alcala del Rio, two or three leagues from Seville, up the river on the opposite side.—De los Gazules near Medina Sidonica in Andalusia. Alcala az Ghazee, The castle of the braye,

Alcantara قنطرت Bridge.

The plural is Kintaur, and Kinteret the singular. Alcantarilla is a town in Murcia, Alcantara is in Estremadura, on the Tagus, where a bridge was built by Trajan, six hundred and seventy



venty feet long, twenty-eight feet wide, of six arches, and still remains.

Alcanzia

جاک

Chak.

A chink, or fissure of a money-box.

Alcaravea

کراویا

Carraway seeds.

Kerawia is Persian for carraway-seeds, and written Kerawia and Kerawiet. Carum carvi.

Alcana

خانه

Exchange.

The house of exchange, house of customs. Do Khana, Town-house. Dogana, like Do Khana, lord of the village.

Alcarria

خرگاه

Cottage.

Khergah is a cottage, or moveable Turcoman hut in Persian, also a royal pavillion, felek ishti-bah, high like heaven.

Alcarraza

کراشه

Pinched pitcher.

Khyraushch means a squeeze, and hence a pitcher for cooling water, pinched, or thumbed in the making.

Alcartaz

Alcartaz      قرطاس      Cornet.

Kartas is a paper cornet, or paper rolled round the hand, open at the top, and pinched sharp at the other end, to hold bonbons, or sweetmeats.

Alcavola      قبول      Receiving.

Kebul, receiving, hence Gabella of the Italian, and Cavala of the Spanish.

Alcauci      خار شوك      Thistle.

Khar is thistle, and Shuk a prickly shrub. Shuk mabaurek is Carduus Benedictus. The Spaniards have dropped the last letter of the Arabic.

Alcayata      خيطة      Peg.

Kheetut is pin, or pole, in Arabic. The Spaniards have so changed the words of the Moors, as in some instances to endanger their identity. This may be accounted for in most cases by their writing them as they pronounced them.

Alcayde

قاضي

A Judge.

Kadi or Kazi, a Mayor-kadi sheher, Judge of the city, Kadi lehaujaut, Judge of the wants of men; this is a name given to God. Kadi asker Judge of the army, a General of an army.

Alcoba

قبه

Alcove.

Kubbeh is an arch or vault.

Alcofa

کوفه

Basket.

Koofeh is a basket in Persian. And in Arabic a round mound of sand, like a turban, and the city of Kufa in Chaldæa. The Arabic proverb, I believe, has been mistaken by the Lexicographers when they render it ليس له توفة ولا كوفة leesa ba tufet, waw la kufet. "There is no vice in him." The meaning as I take it is, "He has neither cap nor tuft," nec cufa, nec tufa. Salmasius, who has written a long note on cufa and tufa, p. 544. Augustæ Historiæ Script. would have said the same thing, had he known this proverb. From cufa comes coiffe, and from tufa tuft.

See

See Meninski, and Richardson in کوفه kufa.—  
Tawfet is excess, or overtopping, as a tuft does  
a cap.

Alcohol      کحل      Powder of Antimony.

Kehel is a collyrium for colouring the eye-  
brows.

Alcorça      خرس      Lozenge.

Khers is a delicacy, such as meat prepared for  
a marriage.

Alcrebite      کبریت      Sulphur.

Kibreet is sulphur; Kibreet ahmer the Philo-  
sopher's stone, or red sulphur.

Alcuña or Alcurnia      قورنده      Family, race.

Khorundeh or Alcurndeh is, with the omission  
of the Dal or D, the corresponding word in Ara-  
bic to the Spanish, and means the family, by  
way of distinction, as surnames are wont to be  
noted on account of some great and excellent  
quality, as Guzman el bueno a title given him  
for his defence of Tarifa in Andalusia.



Alcuza

قران

Oil-pot.

Kazan is an oil-jar if you will, or a pot, or cauldron in Persian.

Alcuzcuz

تسقسا

A Paste of flower  
and honey.

Aldava

دق باب

Knocker of a door.

Aldek bab has been altered into Aldaba, and so changed that the Moors could not know them again. *Dì boni quid hoc morbi est? adeone verba immutarier ex barbarie, ut non cognoscas eadem esse.* Ter. Eunuch. 2. 1. 19.

Aldea

ده

Village.

Deh is a town or village. The Persians call a great man, Deh khoda, Lord of the village.

Addiza

دسه

Small sticks.

Desé are two slender bits of wood, belonging to a loom. The Moors gave this name to the brush-wood in Spain about Toledo.

E

Alheli

Alheli

حلي

Violet.

Helee is a herb, going out of flower. Alheli, y Alfaqui tanto por el al primero, como por el I en que acaban, son conocidos por Aravigos. Alheli, and Alfaqui, are known to be Arabic, as well by the Al prefixed, as by the final I. Don Quixote, part. iv. lib. viii. c. lxvii.

Alerz

ارسا

Cedar.

Urs or Urus is the Earth or Cypress-tree. See Ezekiel de Erez. c. xxxi. and Arboretum Urfini, vol. i. p. 286. Erez is the general Hebrew name for all cone-bearing trees.

Alexixa

الخبخة

Sort of Sausage.

Akheekhet is properly a paste of flour and butter, or flour and oil.

Alfahar

فخار

Potter's clay.

Fekhar means Potter's clay, or earthen vessels and also boasting, glorying, which is an attribute of man, who is but clay in the hand of  
the

the Potter. The Spaniards call the shop where the potter works, Alfahar. In this word the Kha of the Arabians is changed into the Hha, and in Alcazar the Hha was made a Kha.

Alfajeme    حاجم    Surgeon, or Barber.

Haujem, here the Hha or first letter is made an F.

Alexu    معجون    Confections.

In the Spanish word the M is dropped, and the final N left out, and without the article it is Aju, in which the Ain or A is made F, and the Jim or soft G an X or Kha. Majun signifies kneaded, and an electuary, or confection.

Alfalfa    حلفا    Trefoil grass.

Helfa is a water herb, to which the Moors or the Spaniards, gave the name of Trefoil, or clover, from its quality of association, or growing three together; hence we get the word, in English Help. The F is here again substituted for H. And for Alhulefa we find Alfalfa.

Alfamar جاموار Coverlet.

Jamwaur. The F is put for the soft G as well as the H.

Alfaqui فقيه Doctor of Laws.

Fukeeh, learned in the laws.

Alfaqueque فكاك Liberating a Slave.

Alfaneque فنوك Eating up the whole,  
leaving nothing.

Fanook, a species of hawk.

Alfayata خياطة Woman-taylor.

Khecatut means sewing, from Kheeat a needle.

Alfenique تنك Long and Slender.

Tenk or tunuk joined with Nan is thin paste.  
Here Ta, or T is changed to F.

A.ferezia قرص The red disease.

nar el feras, St. Anthony's fire.



Alfareck فراش Bed.

Ferash is a couch or bed on which you lie. Khefté wa saheb ferash, (he is) sick and keeps his bed. Ferash is also a spreader of carpets and cushions in Persian and Arabic.

Alforja خرج Wallet.

Kherj is a cloak, bag, or portmanteau.

Algalia غالية Civet.

This is one of the few words that have undergone little or no change in their transmigration.

Algaña غنا Abounding with herbage.

Ghena will mean grafs of any sort.

Algarada غارة Tumultuary marauding.

Gharet is rapine, plunder, deceit.

Algarbe غرب — غروب The West.

A province to the South of Portugal, called Algarve.

Algares غار Den, cavity.

Ghar, the socket of the eye.

Alger زيرة Lime, mortar, zeeré.

Algips جبسا Plaster.

Gypsum we have from jibs.

Alguafil وصيل Serjeant.

Alwafyl, or weseel.

Alhaja حاجت Necessaries.

Hajé, necessaries, furniture.

Alhamar احمر Red.

Ahmer, red, barbarous not Arabian. Elahmerani, the two reds, Wine and Flesh.

Alhambra هم براء Care, free.

Hem bera, sans souci, is the true interpretation of the name of the castle Alhambra, which all travellers have mistaken by interpreting it red castle

castle from its colour, and leaving out the Ba or B, which makes it **حمر** hemra red.

Alhanduque **خندق** A ditch round, a fortified.

Alkhendek is a part of the city of Toledo, lying between hills in a hollow called Alhanduk.

Alhelga **كلع** Fissure in the feet, the space between the teeth not closed.

Alhelga. To produce this word the Kef or second K of the Arabians is softened to an H, and the Ain or A is aspirated.

Alhena **حنا** A dye from a plant.

Hynna dyes the fingers of a beautiful flesh red. The rosy fingered morn we read of in Homer is, perhaps, from *Lawsonia inermis*, or Egyptian privet. The *Spinosa* afforded a yellow die for the nails of the Mummies.

Alholbas **حلبه** Fenugreek.

Helebet are milky herbs, of which goats are fond.

fond. Helbet is Trigonella, a diadelphous decandrious plant, between Lotus and Medicago of Linnæus.

Alhocigo      فسثف      Pistachio.

Fistec is the word which the Spaniards call hocigo.

Alhonhiga      خنداك      A Shop.

A pit or ditch in the ground, in which a man works at his trade. See Alhanduque.

Alhomra      حمرا      A Carpet from its colour.

Hemra is red.

Alhori      خرة      A heap, or pile.

Kheré is a heap of corn, or bricks, in a barn, or subdio, or in a building, sometimes written Alhori.

Alhuzema and Aluzema      وزم      Pot herbs.

Wezem is a bunch of pot herbs.

Aljafuna



Aljafuna

جفنة

Bafon.

Jefnet is a dish or faucer of a large fize.

Aljuma

جا

Assembly.

Jema is a large body of people collected together.

Aljamia

جميع

Spanish.

Jemcea, a number of people talking together, a jargon, which the Arabians called Spanish, or gerriconça.

Aljaruz

جرس

A little bell.

Jiris, a bell, either large or small.

Aljava

جبة

Quiver.

Javet and not java is the Arabic word. Jaba or java is throwing on the ground.

Aliçaçe

اساس

Foundation.

Afas means foundation, afa fu'l loghat is a grammar, asafu'l secafet ground work of policy.

Alicates

Alicates      لقط      Pliers, pincers.

Leket is, taking up minute substances from the ground.

Aliçeres      اجر      Tile.

*Alixar.*

Ejur, made icer with the addition of es.

Aljemofao      كبها بيع      Pedlar.

Kumbcha beea, a buyer of small wares. Kem is pronounced soft, Jemi, and Bcha is lost in Beca, which is changed into fao.

Aljifar      الجلفر      Seed, pearl.

At Julfar, a port in the Persian Gulf, was a pearl fishery, which gave the name to this word. The Spaniards asked the Moors, where they got their seed-pearls; the Moors answered, El Julfar.

Aljofayna      جلف      Earthenware.

Jilf is a vessel or jar, a repository. The Lam or L is dropped in both these words.

Aljuba

Aljuba قبا A Garment.

Keba is a short Tunick open before, in the Eastern fashion. The Kaf or K is softened into Jim or G.

Almacan البكان Almakaun. The place is a town in Castille.

Almagro مقرر Acid.

Meker means four, a name which the Moors gave Almagro in Castille near Calatrava, and Ciudad Real, on account of hard water that was unfit for use, because it had an acid in it combined with an absorbent earth.

Almalafu ملف Veil.

Muleff, is a blanket or any thing in which you wrap yourself up going to sleep.

Almanaque الهانوا The New Month.

Almanack has been variously derived. See Johnson. But most frequently from two languages,



guages, which is inadmissible. The British Encyclopedists say positively, that it comes from Al and Manach, a diary in Arabic; without shewing that Manach is Arabic for Diary. In this obscurity and unascertained state of the word, I venture to say, that Almanach came originally from Al mah nu, or new month, that is, the first month of the year in the Persian language, in which we have Maheenet, monthly.

Almandārahe مینا دریا Harbour of the sea.

Mēena dereca is Arabic in the first word, and Persian in the second; as in Dereca muheet, the sea surrounding, or all around; Dereca is Persian and Muheet Arabic, both together are a phrase for the Ocean, or immense sea; Binihaet, interminable.

Una est immensi Cœrula forma maris, Ovip.

Almaxia مكيوط Garment.

Mekheet is sewed, not wove in one piece, like the hauks, or hakes of Barbary.

Almazen مخزن A Store-house.

Mekhzen is a magazine.

Almaden



Almaden

معدين

Mine.

Madin alfezl u'l Kelam, a mine of excellence and oratory, or oratorical excellence.

Almena

منار

Tower or battlement.

Menar is a turret, and from this word the Spaniards may have got Almena with the loss of the last letter : the proof of this lies in the next word but one, Almenara, a beacon. Abraha, king of Arabia Felix, was called Zu'lmenar, from having first erected beacons, as direction posts, for his return from uninhabited districts, through which he passed to wage war. Minaur and Minaret are this word differently spelt, as the turret of the Mosque.

Almotoli

مهل

An Oil-pot.

Mohul is the mother or dregs of oil, from which may have been made Motoli and Motolia.

Almiscle

مسك

Musk.

Galecat musk, is civet musk; and musk fabunee, musky soap-ball.

Almivar

Almivar ما ابر Juice of preserved fruit.

Ma aber is juice of confections, or fruit preserved by sugar. The two words are made one in Spanish.

Almocaden مقادة Led.

Mekadet means led, conducted; hence a captain, or leader.

Almoçafre زافرة A Dibble.

Zafiret is properly the tip of the arrow, and Mozafiret the same. So long ago as Henry the VIIIth's time, Gerard Platt proposed improvements in husbandry which were repeated by Fitzherbert, such as dibbling the seed, and using two ploughs in light lands, and many others now brought forward as discoveries, though, by the practice of the Arabians, they are no more so now than they were then.

Almocrebe, éve مقرة Mule-driver.

Mukra-at is a whip, or scourge, with which the mule may be driven.

Almosia

Almosia مغيية Any thing hollowed out.

Mefceat a bafon, a recess, or alcove.

Almofrez مفرج A Cafe, large, open.

Mefrij, or muferej, a cafe like a pillow.

Almogavates مغاور Marauders.

A houfeman, who runs here and there for forage and plunder, in Arabic Mughawur.

Almohaça الباحسة Curry-comb.

From Hefse, to wipe the duft from a horfe, to curry and drefs cattle,

Almohada مقدم Corner.

Amak and Mukdem are both corners, from whence this word feems to come, by a change, as in the preceding, of K into H. The latter means a pillow in Spanifh, and in Arabic the part of the head projecting between the ears.

Almohino      مهن      Vexing, fretting.

Almojarra      جرة      Earthen pitcher.

Jarreh is a jar with a great belly, and called also Alcariafa. Carafe is French, and both Arabic and Persian. خزف Khezef by the change of Z into Ra.

Almud      مد      Half a bushel.

Mudd, a measure, whence the custom house at Valencia, where all the corn is sold, is called Almudi.

Almuerço      مورض      Breakfast.

Muryz is fasting rigidly, which the Spaniards use to signify the breaking of it, or the conclusion.

Aloja      لواص      Mead made of honey.

Luwas, pronounced Aloha.

Aloque



Aloque خلات Pale wine, neither white  
nor red.

Aloque is said to be from the Arabic Halaque, a mixture. Khylaut is a mixture, which, by softening the Kha will be Halaut not Halaque.

Alpuxarras بوار Uncultivated mountains.

The Albujarras are a great chain of hills in the kingdom of Granada, seventeen leagues long and twenty wide, difficult of access, unproductive, and barren, for want of cultivation, as the name imports; but now fruitful, owing to the industry of the Moors that turned Christians, and have inhabited them since the expulsion.

Alquerme قمرزي Grains of the Scarlet Oak.

The Kermes, or Coccus Ilícis, abounds in many parts of Spain towards Alicant and Valencia, in Murcia, Seville, la Mancha, and in Seranias de Cuença. Women are employed to gather the Kermes, who let their nails grow for the purpose of picking it with greater facility. The

French word Cramoisy, is nearest the Arabic term.

Alquiler

مرا

Hire.

Kira, is also the origin of our English word, Hire, from the Arabic through the Saxon, Hyran.

Alquimia

كيميا

Alchymy.

Kemeca. The true chymistry is tener renta, to have an estate, y no gasta nada, and spend nothing, which, whoever has and does, will be sure to get the philosopher's stone and grow rich.

Alembique

انبيق

A Still

Anbeek is pronounced Ambeek.

Alquitira

كتيرة

Gum Tragacanth.

Kuteereh, is Gum Tragacanth, and Kutré petré, Gum Arabic.

Alquitran

كتران

Liquid Pitch.

Ketran, in Persian, is Naptha, a liquid substance

stance flowing out of the earth, used instead of pitch or tar. See springs of it in Persia, on the Caspian, in Calabria, Sicily, Modena, and America. It is oftentimes colourless, always highly inflammable, odoriferous, and oily; specific gravity from 0,708 to 0,847.

Altaque تنك A Wicker Basket.

Tenk, and not Taque, is the Arabic word.

Alfanega بنقة A Net for women's hair.

Bineket, means the opening of a bag, or sack.

Alvanil بنا A Mason, or Builder.

Binna, is a Builder; and Kargera, Labourer, and Mamar, an Architect. Alvanil is a diminutive of Albinna.

Alveria ورگاه Pool, or Pond.

Wergah, a Pond.

Alvendera فند A Gossiping, Rambling Woman.

Fend, may be the root of this word, and it means, Vain words, trifles, age, nonsense, &c.



Albaquia باقى Residue.

Bakee, in the conclusion of letters, is, as to the rest We'f'falem, farewell; or Bakee weddua, and with this adieu.

Almanza منزع Foundation, Level, Plain.

A village in New Castille, at the extremity of a vast plain, famous for a victory, which fixed Philip V. firmly on the throne of Spain.

Alhurreca رغایت Foam of the Sea.

Rughæcut, is also the salt froth that exudes from the roots of canes.

Alhorre پریون Tetter.

Pureeun, is a running tetter, or ring-worm, a disease of the nails, from Purre is Horre, and the last syllable dropped.

Alquaquengi گنگی Cockle.

Alkekengi, is the Winter Cherry in Tournefort, and the trivial of Physalis in Linnæus.

Kengi



Kengi in Persian is Dumbness, which this plant perhaps produces, equally with the Solanum Maximum, and Somniferum, of the French botanists. The name of Cockle, or Coqueret, is given to it from the whirls of its fruit, Fructu parvo verticillato.

Anacala نان خلع Drawing out Bread.

Anacala is a name given to an oven-drawer, and to the board on which the bread is laid. From Nan khela, nacala has most probably been made.

Anagaça ناي غاغا A Bird-call.

Ghaga is the cry of a bird, which the pipe imitates. Here are two words ناي naee and غاغا ghaga, which mean the pipe-call, and are united in Spanish, and make one by prefixing an A, as in the preceding word.

Anafilar ناي فلار Hautboy.

Nae filar, two words not compounded, but signifying a pipe of a reed.

Anoria انار Wells.

Abaur is the plural of Beer, of which Anoria has been made to signify a wheel at a well, for pots to draw up water, as in Norden's plate.

Anzel امثال Decree, or decision of wise men, by way of sentence, verse, or saying, worthy of repetition.

Imfal means, beside other things, an order to punish; by way of example, Imfool, also is a wise sentence.

Arrabal البلد City, Suburb.

Albeled, a town, or district. The last radical is left out.

Arramblado رمل Gravelled.

Reml, is sand, or gravel, on which the Eastern nations write; a particular sort is used by the Arabians, called Ulm u'l reml, science of the sand, on which they teach their children to write, and they themselves draw figures and diagrams,

agrams, cast nativities, foretell future events, and pretend to prophecy.

Arroz ارز Rice.

Arrabon ערבון Pledge, Pawn.

Arrha Arrabon, is Hebrew. See Gen. xxxviii. 17.

Arracadas رخ Cheek-ornaments.

Rukh, a Cheek, decorations of the cheek are pendants of the ear and the nose.

Arracife رضراف Causeway.

A road paved with pebbles. Rezzaz.

Araex ريسا Master, of a vessel,

Reesa jehaufé, Captain of a ship.

Ataud اطاق Coffin.

Atud, is a wooden box, Tabut, is also a coffin; and our word Kefen means, in Arabic, dead clothes, and a winding-sheet.



Aximenes

اسپان

Sunny place.

Afuman is Heaven, which is here put for a warm sunny place, by the addition of a Spanish termination.

Aximeses

الخصام

Projecting extremities that overhang a house.

Akhfam, are caves of a house in Spanish. Observe, that in Aximenes the X is an S, and in Axmeses the same letter is Kh.

Axufayna

اسفالن

Earthen ware.

Afufaln, is a potter's vessel, or bason of baked earth. The Spanish word ends in Fayna.

Azalcia

ازالت

A Towel.

Azalet means wiping, effacing.

Azar

ازهار

Orange-flower.

Azar is flowers. Azhar desté in Persian is a nosegay.



Azaur

ازار

Misfortune.

Azarcon

صرفان

Lead.

Surfaun, lead, is Zarcon with an A prefixed, the F changed to a C, and called Red lead, which is another word beginning not with a Sad, but a Seen, a different sort of S. Surenj.

Azavache

شبه

Jet.

Shubuh has been changed into Azavache, by making the Sh a Z, and prefixing an A, and turning the B into a V, and He or H into Che.

Azarote

عنزروت

Sarcocolla.

Anzuroot is exactly the Gum Sarcocolla, being an Arabic term for a Persian gum, or balsam, said to be excellent for the closing of wounds, whence its name Flesh-glue.

Azemila

شيلة

Baggage Mule.

Shimillet is a camel.

Azero

زردچول

Steel.

Zerdchul is Steel in Persian, and Zerd is in Arabic

Arabic a Coat of Mail, from which, perhaps, the Spanish may be derived.

Aziago      ازیغ      Unluckily.

Azeegh is Melancholic, from chagrin and misfortune.

Azicates      ایزاق      Spurs.

Aeezak means, causing to spring forward, expressed Azic with Ates added to it.

Azoguc      زیبق      Quick-silver.

Zeebuk is Quicksilver.

Azoguc      ازوقه      Market.

Azukeh, signifies Provisions, victuals exposed to sale.

## B.

Borzegui      برزغه      Buskin.

Borzeghé, is also a Skin, or Pannel-cloth to ride on by way of saddle, from Panneau in French; Cét âne a ni selle, ni panneau.

Barragan

Barragan      بَكَار      Batchelor,

Bekar is an unmarried person, from which, by inversion, Barrag is formed instead of Bagar,

Bellota      بلوط      Acorn,

Bellut is an Acorn and an Oak. Shabellut, the Royal Oak.

Benalaque      بِنَا لُخ      Farm-house in a vineyard.

Bina lukh, a building of cane, a cottage, or lodge in a vineyard, during vintage-time, called in Persian Sepenj, a lodge for those who watch fields. See Isaiah i. 8.

Borrah      بَرَّاح      Striking out, effacing.

Berah means ending, finishing, and here Borrah is, to cause to be no more, by blotting out and erasing.

Balcon

Balcon بالخانہ Balcon.

Balakhaunch is a Gallery, or Balcony at the top of the house. Balakhaunch wizarret means, the Balcon Vizeer, or head minister.

### C.

CAÇADOR de Alforja. See Alforja, in its place, the hunter of the wallet.

Cadillos גרלים Fringes.

The shaggy end of any thing wove, is in Hebrew Gudilim. See Deuteronomy xxii. 12. and Infitta in Latin, a border, and 1 Kings vii. 17.

Cafila قافلة Caravan.

Zaferia زفر Village, or Collection of People.

Kaufilut, a company of travellers. The Chief of a Caravan, Kaufilut basha.



Cafion خانہ Not Speaking (Arabic).

Khafet is ceasing to speak, rude and unpolished in language.

Zagal

شخل

A Boy.

Zagal is a Postboy, and in Arabic, Shekhel.

Leur ardeur (des mules) se rallentit-elle, le zagal, qui est comme son postillon, s'elance du brancard, les anime de la voix, et du fouet. p. 3.

v. 1. ed. ult. Bourgoing.

Zaguan

زازرك

A Porch, or Vestibule.

Sazak has been altered into Zaguan apparently, as there is no other word that I know in Arabic or Persian, beginning with ça for an entry to a house.

Zahinas

ضيان

Sops of Bread, Honey

and Water.

Zeeaun is Honey mixed with water. The power and sound of ز, or Da in Arabic, is Dth which the Spaniards represent by Za.

(Cahiz) قياس A Measure.

Keeaus contains, in some places, twelve, in others eight, in others six Spanish bushels, or hanegas.

Zahon اشتم Breeches.

Ashum without the A, is Shum, which has been made Shon.

Zahor زهر Whiteness.

Zehr means whiteness, beauty, a flower.

Zahouri زهو A lie.

Zuhou means a cheat, a lie, of which Zahouri has been made.

Zalea شال Coarse-mantle.

Shal is a furred cloak, a sheep's skin with wool on it; one also of wool and goat's hair, worn by Dervises, one also made of silk and camel's hair.

Calipha

خالف

A Vicar.

Abubeker succeeded Mohammed, called himself, Vicar of the Prophet of God, Khalif.

Camboa

شمنس

A Citron.

The Spanish word should be Zansoa. The Persian is Shemsé.

Zanahoria

شوندر

Carrot.

Shoonder is Zanhor, with the Spanish termination.

Canja

کند

Foundations.

Kundé is an excavation. The

Caputa

چاپاتان

Slipper.

Chapatan is a boot in Persian.

Zaparron

شتاب بران

Hard rain, falling quick and hastily.

Shitaub baraun has been made Zabaraun, or Zaparron, by dropping half of the first word.

Carça

Carça

خار

Briar.

Khar, a bramble.

Carmesi

قرمزی

Crimson.

Kirmozec.

Cenid

سبت

Zenith.

Semt is the Zenith, the point in the heavens directly over our heads, and اصبت the Azimuth, or the path. In astronomy it is the Arch of the Horizon, intercepted between the meridian of the azimuth, or vertical circle passing through the centre of the object, which is equal to the angle of the Zenith formed by the meridian and vertical circle.

Chinela

چنگ

Toe of a Slipper.

Chenki muz is the toe of a slipper much used in the house in Spain, called also Paucheleh.

Cid



Cid سيّد Lord, or Commander.

Seed was the name given by the Moors to the famous Spanish general, Roderic Diaz de Bivar, and the Spaniards called him El Cid Ruy Diaz. Ruy is short for Roderic.

D.

DADOS

دس

Dice.

Dedd means playing with dice, or cubes.

E.

ENERO

ينار

January.

Yeenaaur, January.

F.

FULANO

فلانه

Such a one.

The name of any unknown person. He, Monsieur, chose, what d'ye call him. This word in the Spanish dictionaries is called Feloni; Hebrew, which is Peloni; but the Spanish word

G

is

is what the Moors brought into the country, and not the Jews. The only difference between the two terms is in pronunciation, in which the Spanish Fulano accords best with the Arabic.

G.

GIBRALTAR جبلو الطرك Gibraltar.

Gebelu'l Tarek, the mountain of Tarek, where the first Saracen Tarek landed, in his descent upon Spain from the opposite shore, in the year 710.

Gineta قنات A Cane Spear.

Kenat, a Cane.

Guada وادي Channel of a River.

Wadec.

Guadafion وادي اب Passage of the Waters.

Wadec Abi. Guadafion is a river in Castille.

Guadahenar

Guadahenar وادي مينا Water of the Haven, or Port.

Wadee meena, or Mouth of the river.

Guadajor وادي چهار The river of Walnuts in Andalusia, near Cordova.

Wadee chuhaur, the river of four kernels; the word Meghz is left out. The walnut is divisible into quarters.

Guadaira وادي ارحا River of Mills in Andalusia.

Arha is the plural of Reha, a Mill.

Guadaladiar وادي دار River of Houses.

Wadee'ldar is in Andalusia.

Guadalaxara وادي خارا River of Stones.

Wadee'lchara, a city in Castille, on the banks of the Henares.

Guadalbarro وادي باره River of Bounds.

Baré is walls, ramparts, trench, palifade, and Guadalbarro, small river, running down the Sierra Morena.

Guadalbullon وادي بول River of Daggers.

Bul or bul is a nose, or a pointed instrument; Guadalbullon is in the province of Jaen in Andalusia.

Guadalbunar وادي بونجار River of a Field of Battle.

Wadee Bunjar or Bulhar, means also a place where plenipotentiaries meet to settle a treaty, or a truce.

Guadalcana وادي خان The River of Recreation.

Wadee khan is a river and a town in Andalusia of reception for travellers, like a caravan-ferai.



Guadalerce وادي حرس River of Guard.

Wadee hers is a river of protection, or frontier-guard in Granada, called also Guadalhorze.

Guadalertin وادي تيره Muddy River.

Wadee teereh in Andalusia, with the insertion of the article, as in the other words beginning with Guada, has been changed from altereh into alerteh, and finally ertin.

Guadaleste وادي استان River of Turnips.

Wadee astan is a river of roots in Granada.

Guadalete A River in Andalusia, called Lethe by the Romans, to which the Moors prefixed Guada, or Wadee.

Guadalhorra غار River of the Laurel.

Wadee ghar is a river on whose banks laurels grow in Andalusia.

Guadalimar احمر The Red River.

Ahmer is red : the Guadalimar falls into the Guadalquivir.

Guadalmallete مهالك River of dangerous holes, or places.

Mehalk is the plural of mehliket, called corruptedly Mallete. The Guadalmallete runs from the Sierra Morena into the Guadalquivir.

Guadalmedina مدينه River of the City.

Guadalmedina, in Andalusia, falls into the sea near Malaga.

Guadalmelera ميراث River of Inheritance.

Guadalmelera was once, and should be again Guadalmeiera. The Arabic word is Meeras, Guadalmeeras is a river in Andalusia.

Guadalquiron قط River of the Cat.

Guadalket is in the bishopric of Guadix, in Andalusia.

Guadalquivir

Guadalquivir      کبیر      The great River.

Guadalkebeer falls into the sea five leagues below Seville.

Guadamecil      مصال      River in Andalusia.

Guadamecil or mislaul is the river of hangings, that is, where gilt leather for hangings, or other uses is made.

Guadarama      رمل      Sandy River.

The Pass of Guadarama, is situated at the top of the mountain, at whose foot is the town, nine leagues from Madrid. Properly Guadarema or sandy river.

Guadarranque      رماک      River of Mares.

Guadarimak, Mares. The river is in the bishopric of Cadix.

Guaderriza      رصاص      River of Lead.

Guadarefas in the kingdom of Jaen. Refas is tin, and lead; and the former was called white tin, and lead black tin.

Guadarroman رمان River of Pomegranates.

Rummaun, is the Pomegranate, and the river in the province of Andalusia, and diocese of Cordova.

Guedaxira شراحي River of much Meat.

Sherahee means meat. The Guadaxira is in the province of Estremadura.

Guadazanon شوي River of Bathing.

Shuee, washing. Za stands for shu, as we have seen in Zagal put for Shekkel. The Guadazanon is in the diocese of Cuença, and kingdom of Castille.

Guadazelete زلات River of Prayers.

Zellat means errors, sins. Zellat u khetacea, slips, and offences, which beget prayers. Guadazelete is a river in the archbishopric of Toledo.

Guadacenas



Guadacenas زيب River of Wolves.

Heeb, or Zeeb, is a wolf, and probably the word should be Guadacebes in the bishopric of Jaen, in Andalusia.

Guadiaro. See Guadalaviar, River of Houses.

## H.

HORRA

حر

Free.

Hyr is free, having been a slave.

## J.

JARRO

جره

Jar.

Jarré is a pitcher. Dar besos, y besitos al jarro, to kiss the jar often, as in Persian, Bus daden; and Na dar un jarro de agua is a Spanish saying, as in the Roman poet, and the Gospel; not to give the smallest favour to any one, even a cup of cold water. Juvenal accuses the Jews of shewing none but Jews the way to the well. Sat. xiv. 104. Matt. x. 42.

Jorro

Jorro

جر

Drawing along.

Llevar la nave a jorro, to tow the vessel along; in Arabic is expressed by Jerr, towing the ship.

L.

Loco

لوق

Mad.

Look is folly, stupidity, in Arabic; and Lukhen the moon, in Persian, as if the mad were moon-struck.

Lonja

لبنجة

A long Piece, a Slice.

Lumjet, or lunjet, is what we call a lunch, or luncheon, and the Arabians, a whet before dinner. Minshew knew this as far as the Spanish, but nothing of the Arabic original.

M.

MAÇORCA

مزير

Flax on a Distaff.

Zeer is linum, or flax, and the Spanish word is used for as much as is usually put on a distaff at one time.

enot

Mancebo

Mancebo منسوب A young Man, a Boy,  
Menfub, relating to man.

Marrido مرد Lean, Macerated, Fallen away.

Mered means diffolving, macerating.

Maravedi مرابطين Maravedi.

Money of the dynasty Almoravidarum, in Africa and in Spain, of five princes. Abubeker, fon of Omar, was the first, 1056.

## N.

NAYPES نيف Playing-cards,

Neef is excefs, furplus ; numbers from one to three, and three to ten. Vide Gigæi Lexicon, et Caftelli. From Nips in Spanifh, come Pips in Englifh, or numbers of the cards. This is a clear proof that cards are of Arabian invention\*.

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\* The word Fifh for counters comes from Pice, of which eighty go to a rupee. See L'Abbé de la Rive fur l'Invention des Cartes à Jouer, 1780, à Paris, who fays N. P. are the initials of Nicolo Pepin, who invented cards. See alfo Diccionario de la Lengua Caftellana, 1734 ; and Préface to the Conformity of Oriental Languages. Ma fifh is no money, and Pifhadet, in Perfian, before hand, means ready money.



Naranja نارنج Orange.

Narenj, an orange, Narengée of an orange colour, both in Arabic and Persian.

## P.

Peon باي Foot Soldier.

Pace is a step, which is made by the Peon at Chefs, or Pawn; a Soldier is Sipah.

## Q.

Quajur كجك To Thicken, Curdle.

Kejger means a plaisterer, and Kej mortar, or plaster made of lime, sand, and water, thickened to a certain consistence. Quajar is, however, derived from the Latin, Coagulare, and Quajo Rennet, from Coagulatio; whence comes also our Quagmire, not as Johnson says, Quasi Quakemire. The Spaniards are constant in changing the L of the Latins into I, consonant, (J,) and the F into H, as in Hijo from Filius, and Hoja from Folium, whilst the Portuguese retain the



the Roman F, and say, Fidalgo, not Hidalgo, with their neighbours. The Portuguese change the Roman L into R, in Ingres and Nobres. In Hindostan an Englishman is called after the Portuguese fashion, Ingreez. The Arabian historians of the Cruzades, gave Richard Cœur de Lion, King of England, the name of Angitar. The Portuguese, in changing L into R, only imitate the Romans, who altered the Greek word λείριον into Liliūm, and when they Græcised their own language, wrote Latiaris, Parilia, for Latialis and Palilia, and φραγέλλιον for Flagellum. See St. John, c. ii. v. 15. Evang.

Quexigo

وشيج

Wild Ash-tree.

Weshij is not unlike Queshige; whence, as the Spaniards pronounced it, making Sh a guttural, and Waw a Q, Quexigo.

Quilate

خلة

Caract.

Khelt means a caract, in Arabic Kyrat, spelt Kaf, Ra, Alif, Ta, and not Caract, as in all dictionaries. Kyrat is the twenty-fourth part of an ounce;

ounce ; it signifies also a bean or pea-shell, a pod, a husk, or barley corn.

## R.

REGAIFA

رغب

Cake, Paste, Clay.

Reghf is forming into cakes, or balls ; hence regaifa.

Rejo

رجوم

Dart, Javelin.

Rejum is any thing thrown. Throwing stones at a rock in the valley of Mina, is a ceremony performed by the pilgrims at Mecca, to represent the stoning of Lucifer from heaven.

Rafez

رفيض

Low, Left, Rejected.

Rafeedz means left, and rejected, like the Mohammedan sect of Ali, or the Shiites, which prevail in Persia, called by the Turks Heretics, who are themselves adherents and followers of Sonna or tradition. From the Spanish Rafez comes our cant term of Raffish, low, mean.

Rezio

Rezio رسيين Solid, Hard

Refecs is hard, firm, strong.

Saracian سارسيان

SARACENOS سرق Saracens.

The Saracens were originally a people who lived by plunder, such as Virgil paints the inhabitants of Nersæ, *Semperque recentes conveciare juvat prædas, et vivere rapto*. Hence the name of Saracen from Serek, to steal, or from the region of Arabia, nearest Egypt, called Saraca, according to Stephanus. Seriké kurdun is to rot in Persian, and Serket means by stealth.

Saraças, or Caraças, زرسا Crooked pins, or small particles of Gold in Meat to choak People.

Zerfaw is a particle, or filing of gold; as to the use said in the dictionary to be made of these pins, nothing is known.

Saratan, or Zaratan, سرطان A Crab.

Surutaun is a Crab, and the sign Cancer.

Sarçahan زرسان Resembling Gold Thread.

Zerfan is a striped silk used by the Moors very thin, known to us by the name of Sarcenet. Sericum Saracenicum of Skinner.

Seges سكي Seges, a Spanish Wine.

Segi in Persian means wine, and Segi-khaneh is a tavern, or wine house.

Sarao سراي Ball, or Dancing-room.

Serai, a palace, court, feraglio.

## T.

Taça طاس Cup.

Tas is a cup, or porringer; Tas eflak, the cup, or vault of heaven. The form of the heavens is a depressed arch, resembling a shallow cup, or basin for a fountain.

Tafetan



Tafetan      تفتة

Tafté is filk twisted in spinning.

Tagarmina      تغار      Provisions, a sweet thistle  
good to eat.

Tagarnillo      The herb fennel giant,  
Bekhoor miryem in  
Persian.

Tahon      طحان      A Miller.

Tahona      طحانة      Horse or Afs-mill.

Tehhan is a miller, or horse working in a mill,  
and Tehhannet a mill worked by a horse, afs, or  
camel.

Tahur      تاجر      Gamester, Merchant.

Tajir is a merchant, artful, adroit in his busi-  
ness.

Tagar      To Cut and Slash.

Tagar is called Arabic, but it comes from  
Talea, a cutting, or slip from a branch, or plant,

and that from *θάλεια*. The Italian and French have *Tagliar* and *Tailler* from the same source. *Taleæ ferreæ* are iron plates, paid for money by the ancient British, and the modern Swedes in copper. *Cæsar. Comment. p. 166. v. 1. Var.*

*Talvina* تلحوم Thick Water.

*Tulhum*, water too thick to drink; when thickened with flower and boiled is a hasty pudding, or-pudding *à la hâte*.

*Tapar* ثبر To stop a hole, check, restrain.

*Thebr*, or *Thapar*, to stop; spelt *Tha, Ba, Ra*.

*Tarbea* تربيع Square Trencher.

*Terbeea* is a quadrangular figure—a piece of square wood. *Ensan terbeea* a quadrangular aspect (of the stars).

*Telliz* تليسه Saddle-cloth.

*Telisé* is a Persian carpet; *Teliset*, in Arabic, a sack.

Tia

شو

Aunt.

Tia is in Italian Zio, an uncle, in Persian Shu is a husband, and both Italian and Spanish are from the last, considering Shu as a relation, or relative, whether father's brother, or mother's.

Tocal

توقل

High Place; ascending to a Height.

Tookel, or Tawekkul.

Tocino

خوک

Hog.

Khook is a hog, of which the Spaniards have made Khookino, and Tookino, or Tocino.

Treba

طرف

Border, Skirt of a Garment.

Tref, or Teref, is a border, or extremity.

## V.

VOSTASTE—Vofte

استان

Vuestra Merced.

Vofaste is used only by the descendants of the Moors, and the common people in the provinces for Vuestra Merced.

U.

USTED

استاد

Sir.

Asted, or Ufted, is master. Ufted Yakub, master Jacob, in Persian, which in Spanish is supposed ignorantly to be a contraction of Vuestra Merced.

X.

XABEBA

قصب

A Pipe.

Keseb, a reed.

Xaharro

اخير

Plaster, Cement.

Akheer is what walls are incrusted with.

Xaheris

خراسيا

An Afs-mill.

Kher-afseea, a mill worked by an afs.

Xalmo

خلم

Sack, Saddle.

Khelm is a covering, or what covers the deer, and used by the Moors in Spain for a saddle, or defence, for the back of a horse, mule, or afs.

Xaquimate



Xaquimate شاه مات Check-mate.

Xarave شراب Syrup.

Xarcias ارایش Rigging of a Ship.

Araeesh means the tackle. Kishtee, of a vessel; in general an ornament, or necessary accompaniment.

Xeque شيخ Lord, or Governor.

Sheikh is a man of authority.

Xergon جرزت Straw-bed.

Jurzet is a bundle of straw to lie on.

Xerquerieu جرز خرتة Slaughter-house.

Jerz is cutting up, and Kherka is cattle, the two words are in Spanish put together, and made one.

## Z.

Zahorar زخار To Gorge and be full.

Zekhar is full, gorged with meat.

Zambra

زنبور

A Boat.

Zumber, a skiff, yawl; also a Moorish dance.

Zumbar

زنبور

To Buzz, and Hum.

Zumbour is a bee.

Zorro

بيذره

Fraud, Deceit, a Cheat, a  
cunning Fox.

Beezaré.

Zubia

زاب

Place where Waters meet.

Zab is a fountain, or spring, from water collected in the ground.

Zaquizami

سقف سامي

Exalted Roof, a

Place between  
the Plastering  
and the Roof.

Sukf samee are two words in Arabic, and mean roof high, or high roof.

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REMAINS OF ARABIC

IN THE

PORTUGUESE LANGUAGE.

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## PREFACE.

THE Portuguese language, like most other modern tongues, is made up of a mixture of Greek, Latin, Arabic, French, and Italian terms. The Romans, during their residence in Spain and Portugal, established themselves and their language with equal success, and the inhabitants continued to speak the Roman purely, even after they had got rid of the conqueror and shaken off his yoke.

To the Romans succeeded the Goths, and during their reign the Latin continued to be used, though it gradually declined, and ceased to be vulgarly spoken about the time it became, in great measure, colloquially extinct in the year five hundred and eighty-seven in Italy. In the eighth century the Moors invaded the Spanish and Portuguese, and changed their ancient idioms, and from that arose the modern language of those nations; that,

that, in process of time, has received the polish and perfection at which it is now arrived: there are still many Latin and Greek terms in them, and Arabic words enough to compile a dictionary, as Scaliger long ago observed, in his letter to Pontanus, p. 489. edit. Elzevir. 1627.

The most valuable part, perhaps, of these small etymological tracts is their certainty, and the little obligation they have to hypothesis and conjecture. If, indeed, the Spanish and Portuguese words are as different from the Arabic as *Jour* is from *Diurno*, and *Diner* from *Digiunar*, or *Gain* from *Unus*, through *Unare*, *Coadunare*, *Guadagnar*, *Gagner*, *Gain*; yet their derivations are as clear and incontrovertible, as will be seen by a slight attention to the changes the Arabic has undergone in its accommodation to the Spanish and Portuguese pronunciation, and want of corresponding letters to those of the Moorish alphabet. This will appear to be the case in the following examples in Portuguese: *Almofalla*, *Alfella*, *Alfeloa*, *Almofaça*, are in Arabic

Arabic Almahalla, Alhella, Alhelua, Almo-  
hassa, owing to the choice or necessity the  
Portuguese were under of changing the Ara-  
bic ح Hha or double H, with a strong pecto-  
ral aspiration, into their own F, and sometimes  
into an S, as, for Herdun, to write, Sardaõ.  
In the same manner they have converted the  
Kha ك still more aspirated, into F; and Al-  
chasse, Alchozama, Alchanjar, are become  
with them Alface, Alfazema, Alfange.

To the guttural Ain ع they have very  
properly added an A, in Abda a province,  
Abdallah, a proper name, and Alâcir a vine-  
yard; Aabda, Aabdallah, Aabacir, to distin-  
guish the Ain from the Alif.

B is changed by the Portuguese into V in  
many words borrowed from the Arabians;  
as, Alvara, Alvaiade, Alverca, Alviçaras, Al-  
vanel, Alyarraa, which in Arabic are, Albara,  
a schedule; Albaiade, a drug; Alberca, a town;  
Albeshara, good news; Albennee, a building,  
and official name; Albarran, a Chibol.  
The letter B undergoes another change into  
M, in Albondêca and Barran, which are, in  
Portuguese,



Portuguese, Almondega, a forced-meat-ball, and Marran, a little pig.

The letter T is found to be changed into D, in the word Ataud, from Attabut, a box. G is turned into L, in Lezirias, from Gezeeret, an island, and into Z, in Zeduaria, a plant with a purgative root, from Geduar. Z becomes G, in Algeroz, from Alzarub, a water-pipe, and in Girafalte, from Zorofat, the Falcon Girafalte.

S becomes Z, in Zurame, from Solhame, a cloak of the finest wool; and L an R, as in Nobres, and Ingraterra.

The H is changed into F, in Refens, from Rehyn, a pledge or pawn, رهن.

In compliance with an order of the Royal Academy of Lisbon, Fran. Joaõ de Sousa published, in 1789, a lexicon, in which he traced the Arabic language all through the Portuguese, and improved and corrected the works of Duarte Nunes de Leao, the best that had appeared on the origin of the Portuguese language, first in 1630, then in 1781. After Nunes came Manoel de Faria, and Sousa in.



in his Portuguese Europe, tom. iii. part. iv. cap. 10. but without addition or correction; Faria reduced the number of Arabic words, two hundred and seven in Nunes, to one hundred and six, and gave no reason for so doing. In 1712 followed Bluteau, who derived but few words from the Arabic either, says Joaõ de Sousa, because he knew little himself, or copied those who knew still less of the language of the Moors.

In the year 1790, Joaõ de Sousa copied and translated, at the recommendation of the Royal Academy of Lisbon, the Arabic documents in the royal Archives, relative to the Portuguese History, or at least a selection of such as were of any importance. The title of his book is, Documentos Arabicos para a Historia Portugueza copiados dos Originaes da Torre do Tombo com Permissão de S. Magestade, e vertidos em Portuguez por Fr. Joaõ de Sousa. These documents consist of letters to and from D. Manoel, king of Portugal.

The first letter is from the governor of Cananore to the king D. Manoel, and begins  
with

with all the pomp of the East, "To the great and glorious sovereign, judge, and sultan of exalted height. (The word Mulla, or Mawla, means sometimes Judge, Omnipotent, from whom there is no appeal.) Lord of sea and land, dispenser of all blessings in all places, possessor of the kingdoms of your enemies, monarch of the East and West; in government both good and great, a veteran in war, master of the sword and the pen, of extensive liberality and perfect justice. May God perpetuate your reign for ever and ever." This letter is an answer to one of the kings, and dated November 8, sixth of Moharram, 1503, from the least of the king's servants, Genee-geer Corobe, who had been appointed governor of Cananore by Cotelery, and retained by D. Vasco da Gama with the title of Guazil. Cotelery was the king with whom Vasco da Gama made peace in 1502.

Letter II. is from the same governor to D. Vasco da Gama, viceroy of India, praying him to recommend Genee-geer Corobe to the notice of every Capitano Mor, or command-  
ant,

ant, that shall be sent to Cananore, and to charge them with orders from the king to shew the governor every mark of amity and distinction, May 27, 1503.

Letter III. from D. Manoel to the dwellers in Azamor, in Arabic, by Abdalla Raheiani, Arabic secretary to the king, requiring them to send the usual tribute of the thousand measures of corn, January 22, 1504. From Lisbon, in 1508, D. Manoel sent a fleet against Azamor commanded by D. John de Meneres.

No. IV. is from the Moradores, dwellers of Zafy, to the king D. Manoel, with a long history of grievances against tyrannical rulers and neighbours, to which they were as opposite as animals, that prey one on another, July 2, 1509.

Zafy, Azafia, or Saffia, lies at the bottom of a gulf in the Atlantic, near the mouth of the river Tensift, 85 m. S. W. of Azamor.

No. V. is from Aly Ben Saied to D. M. king of Portugal. The writer complains of D. John de Meneres, who laid on forty  
 ounces,



ounces, equal to ninety reis per ounce, on every man's taxes, without carrying it into the royal account. Ninety reis make four vintins and a half, or five pence nearly.

Aly Ben Saied was governor of the Moors in Azamor.

Letter VI. from Ibraheem, king of Calecut, to D. Manoel, king of Portugal. Manoueel, Sultan of Pertekal.

The purport of the letter is to entreat his majesty to give strict orders to all Portuguese, who shall wish to enter into amity, and be at peace with the men of Calecut, to treat them with mildness, and not use force to obtain contributions which is out of their power to give, August 6, 1509. The address of the letter is,

الى السلطان العظيم و الملك الكريم دن  
منويل ادام الله عزه و نفع المسلمين  
بملكه امين

“To the great sultan and munificent king, Don Manoueel, May God prolong his glory, and make the Mussulmen useful to him. Amen.”

Letter



Letter VII. From the principal men of the province of Sharkeea, to Don Manoueel, king of Portugal, and the Algarves, Lord of Ganoua, or Guinea, and the Zeheban, that is, the two gold mines.

This is an answer to a letter from the king, praying to enter into a treaty of commerce with his majesty, and promising to be faithful and obedient vassals. February 16, 1510.

Salem Ben Omar, who signs himself Sheikh of the customs of Sherkeea, was among the head men of the province allied, and tributary to Manoueel.

Letter VIII. From the inhabitants of Messé to Don Manoueel, king of Portugal.

“The dwellers in Massé in particular, and in general, the old, the men of full age, and sebecan, young men and boys, to the king of Portugal, their sovereign, with thanks for the benefits conferred on them, and prayers for future protection against their neighbours who laugh them to scorn, for living under the government of a Christian; and many are the Moors that say, they have taken great pains

to sue for the protection of a Christian prince; but it is plain to see, thanks be to God, that they have neither security, respect, nor property. January 7, 1510."

Massé lies between Zafy and Taftan, in the Atlantic. Abderrahman, mentioned in the letter, governed the Moors of Zafy, in the place of Yahya Ben Tafufa. Massa was formerly Temeft, and lies at the foot of Aïduacal, a part of Atlas.

Letter IX. From Açan Mobaty to Nuno Fernandes de Ataide. Açan Mobaty was Sheikh of the customs of Abda. Nuno Fernandes was governor of Ataide, November 16, 1511.

Letter X. From Haji Houssein Rakan, king of Calecut, to Don Manoueel, king of Portugal.

Haji Houssein Rakan, was son of Mohammed, king of Calecut, and grandson of Zamorree. Alfonso of Albuquerque had, by his ambassador, made peace with Mohammed at Goa, in 1509. June 17, 1511.

Letter XI. From de Rashed Reken Wafeel  
of

of Hormuz, to Don Manoueel, king of Portugal.

“ May the odour of sincerity waft with this its sweetest perfume to the magnanimous sovereign, Don Manoueel, whom God has destined to be completely happy.

“ After kissing your royal feet, I lay before them the communications I have from Damascus, of the marching of the king of Room (sultan الروم) against the Franks towards Suez, and of the Shah of Persia against Diarbekr, and the total route of the army of the king of Room, in the absence of their monarch. What we most earnestly pray your majesty is, that your majesty will never cease to care for your kingdom of Hormuz.” March 27, 1511.

Rashed Reken, was governor of Hormuz, appointed by the chief captain Antonio da Silveira, who succeeded in the magistracy of Shereef the Guarda Mor of the king of Hormuz. See the Chronicle of King Manoueel, Part iii. p. 57. The Chronicle of the king, as quoted here, is referred to constantly by



Soufa in his notes. On Letter III. see part i. cap. 27. On Letter IV. part iii. cap. 12. Letter V. part ii. cap. 27. Letter VI. part i. 40. Letter VIII. part iii. 24. Letter X. part iii. p. 104. N. B. The name of the writer of the letter is in Arabic ركن Reken, but in the Portuguese Zarkam. The Za perhaps has fallen out.

## Letter XII.

### LAWS.

Punishments and pecuniary mulcts which Yahya Ben Tafufa established for the government of the province of HARRAS. This Sheikh Abu Zacharia Yahya Ben Tafufa Ben Mohammed, whose glory God prolong, is mentioned in the note to the eighth letter, as having been succeeded in his government by Abderrahman, Feb. 3, 1512. This paper is signed by thirty names, Mobarak Ben Omar the first, Mohammed Ben Amlam the last.

Praise be to God alone ;  
that is, one, or the Integer. O louvor  
seja



seja dado a Deos so, which differs widely from so a Deos, to God only, as the Portuguese has it. God is one and whole, the Arabians say, and his creatures fractions.

#### FINES AND PUNISHMENTS.

The robber shall pay a fine of ten ounces, (equal to four shillings and six-pence,) or one one hundred dinheiros, (equal to four shillings and six-pence.) N. B. An ounce is ninety reis, or five pence, a dinheiro nine reis, of which nine hundred make four shillings and six-pence, or his hand shall be cut off.

#### REMARK.

Hands are the offending part in robbing and writing. Stubbs and Page lost their right hands, by a statute of Philip and Mary's reign, for writing and dispersing seditious libels.

II. Whosoever shall strike with a stick or a stone, shall pay two ounces, or twenty dinheiros.

III. Whosoever shall lay hands on another man's money, if he be a debtor, shall pay fifty dinheiros; if it be to rob, a hundred.

IV. If any one strike another with the fist, he shall pay two ounces.

V. Whosoever shall cut his brother Musfulman shall pay a fine of two ounces, or twenty dinheiros, and a kubsh (ram) for the wound.

VI. He who shall furnish arms or money to runaway Moors in time of war, shall pay two ounces, or twenty dinheiros, **او ثوب** aw sawb, or a tunick,

NOTE.

N. B. The Portuguese version is, Quem armar conversa sobre os Mouros fugitivos, and omits aw sawb. The Arabic is **من ذكر ما سلب** Who lends a shining sword, or furnishes a fugitive Moor with a cutting sword.

VII. If a woman treat her husband with contumely, she shall pay half an ounce, or five dinheiros, or a sheep.

VIII. If a man inveigh against his wife, and there are witnesses, he shall pay five ounces, or fifty dinheiros, or swear that he had no bad intention.

IX. If

IX. If a man be found in another's house for any treacherous, or dishonest purpose, he shall be fined ten ounces, or one hundred dinheiros.

X. He who commits adultery with the wife of another Moorman, shall pay one hundred dinheiros from his hoard, and over and above his wife shall belong to the injured husband.

XI. The man that goes back to quarrel with another, after he has been condemned by the judge, shall pay twenty dinheiros, or a tunick.

NOTE.

Sawb is a waistcoat reaching down to the knees, which the Moors wear in the fields instead of a shirt.

XII. Whosoever runs away in time of war, his goods shall be sequestered, his house burnt, and he banished from the king's dominions, and out-lawed. His wife shall be paid her portion out of the sequestration, and if any man kill the fugitive, he shall not be punished as a murderer.



XIII. If a man asks to be paid a debt owed to him, he must first acquaint the governor of the country, that he may fix a time for the payment, and if the debtor shall not pay at the time appointed, the Kaced of the place shall judge him as he may think fit.

NOTE.

Ahmed Ben Elhajé for whose government these laws were established, was the Sheikh of the imposts of Harras, bordering on Ducala, the most northern province of Morocco.

Letter XIII. From Mohammed Shah, king of Hormuz, to Don Manoucel, king of Portugal.

The writer prays to be relieved from one half of the tribute of Hormuz, Aug. 27, 1513.

NOTE.

Alphonso de Albuquerque, who had made peace with Mohammed Shah, adjusted the tribute Mohammed Shah was to pay yearly, (Vid. Chron. part ii. p. 56.) of so many thousand sherafins in gold, silver, and copper.

Letter



Letter XIV. From Açan Mobaty, to Nuno Fernandes, of Ataide.

Açan Mobaty was a principal collector of the imposts of Harras. The letter is on the subject of exactions in collecting the tribute, and complaints of oppression. The writer desires Nuno to give the bearer a present, Inaam. This was a regular thing with the Moors, that the bearer of a letter should be paid by the receiver.

Letter XV. From the Shereef Mohammed, king of Fez, to Don Manoueel, king of Portugal.

Mohammed prays, that the vessels he is about to send to Algier and Tunis may be respected by the Portuguese, when they come from the East; he was afraid of his vessels being taken by Vasco Fernandes Cesar, who was then cruising in the freights. Vid. Chron. part iv. cap. 56.

Letter XVI. From the same, on the same subject, to the same. Jan. 30, 1514.

Letter XVII. From the king of Meleendo, to Don Manoueel, king of Portugal.

A monarch

A monarch is described with a thousand brilliant titles, and at the end it is said, "Don Manoueel is he." The king then tells his sovereign a story in the following terms: "Know, Sire, that heretofore there was a man, and his name was Haleem, who was as liberal as he was rich, and never turned away from any petitioner, or excused himself for not granting what he asked. It so happened, that one who wished to try his generosity to the utmost, came to his house. Haleem asked him his business, he answered, I am come for your head. And what good would it do you, replied Haleem, if you had it? There is a king, says the man, in my neighbourhood, who will give me a thousand ducats (deenar-an) if I can bring him your head. Upon which Haleem went into an inner-room, and having got together a thousand ducats, he stretched out his neck to the man, and said, Take which you will, my head or my money. The man took the money and went away. Your humble servant, Sire, wishes to make this experiment, and asks of a monarch,

narch,

narch, who is more fortunate than Alexander, fairer than the moon at full, braver than Cesar, whose favours refresh like the dew of the spring, to look with pity on the people of Meleendo, and shower down his bounty on their necessities." Here the writer exhausts himself in praise of the king, his master, and makes his principal business an after-thought. Sept. 30, 1515.

## NOTE.

This is evidently derived from the story of Hatim Tai, so much celebrated for his liberality throughout the East. There has, perhaps, then been some mistake in the name, made by a transcriber, and instead of *Haleem* it should be written *Hatim*. The name is written *حليم* in the letter. Hatim was one of the *Sehabeh* or companions of Mohammed.

Letter XIX. From Khashbur Shah, governor of the port of Baruz, to Don Manoueel, king of Portugal.

This letter in the name, and by the order  
of



of king Azarkam, was written by the governor in the king's name. Azarkam was governor of the Isle of Baruz frontier, and subject to the Isle of Sumatra, whose sovereign was Khafshur Shah. April 9, 1516. The subject is the inhabitants, and their want of protection, who desire to be relieved, and allowed to pay twenty thousand sherafins instead of twenty-five thousand.

Letter XXVI. From Abderrahman Ben Hadu Almaztradee, called by Soufa Haduxa, without the other name.

"Praise be to the one God, and Manoueel, king of Portugal, Ducala, and the Indies; may God add to his victories, and increase his glory. Abderrahman enumerates his services to the king, talks of his having taken for the king thirty duar, or villages, each consisting of fifty, sixty, or a hundred tents, made of platted horse-hair, for which he had not been thanked, or received any answer to his letter announcing it. That he had lost men and cattle in abundance, and had no hope but in the royal countenance and support against the Moors."



Moors." May 6, 1517. Abderrahman lived in the province of Naâmei, and had in his stables more than a thousand horses, with which he waged war with the king of Fez.

N. B. The remaining letters, with a few exceptions, are to D. Joaõ III. from Meer Abanafar Shah, son of Seifeddin, king of Hormuz, Aug. 8, 1523 ; from the Shereef of Fez, May 26, 1524 ; and from various persons. From Ebattar, chief of the allied Arabs, who lived in the neighbourhood of Azamor, and collected the tribute paid to the crown of Portugal. N. B. This is the last letter to Joaõ with a date, Nov. 3, 1530.



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# REMAINS OF ARABIC

IN THE

## PORTUGUESE LANGUAGE.

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PORTUGUESE. ARABIC. ENGLISH.

ABBA, Za Celaffe

Padre Servo da Tri-  
nidade, tres pessoas.

Za is Ethiopic.

This is the Arabic word ثلاثه three, with Abba, father, prefixed. Father, servant of the Trinity.

Abderrahman

عبد الرحمان

Servant of the  
merciful.

Alcunha

الكنه

Surname, nickname, some-  
thing, substance of any  
thing, mode, sum.

Alkenh.

Abuna

Abuna ابونا Nostro padre, Our Father.

Abxim حبسي Any thing black, an  
Ethiopian.

Açacalador اسقل Burnisher of swords.  
Askel.

The word is formed from the Arabic صقل, with the article prefixed, and the Portuguese termination. The Arabic is properly written with a Sâd.

Açafate السقاطه Utenfil, household furniture, a basket.

Açamo كمام Halter, or muzzle.

Acequiat الساقية A Watering, or irrigation, from Seka, and Sekaïet, a man who supplies travellers with water.

Achaque



Achaque الشاكي Infirmary; from Shakee,  
 Axxagui. which, in the eighth  
 conjugation, is to be-  
 wail.

Acicate الشكه A Spur of one point; from  
 Axxacate. Shak, a shoot.

Acipipe الزبيب A Bunch of grapes, passa  
 Azebibe. da uva.

Acinippo is a town in Hispania Boetica, now  
 Ronda la Vieja, on whose coins is a bunch of  
 grapes. Acinum is a grape-stone, with which  
 Anacreon is said to have been choked. Plin. l.  
 7. c. 7.

Açotea السطوح The Ground-plot of a  
 Affotua. house; from Satapa,  
 to extend.

Açougue السوق Market; from Sawk, a  
 Affoco. place where men are  
 collected together.  
 Ahli sawk the mar-  
 ket-people.

Açoutar **سوط** To Lash, scourge with a  
Savata. leather thong. Dar pan-  
Sawt. çadas com cordas correas  
de couro.

Adail **الدليل** Shewing, a participle of  
Addaleel. the Surd verb **دل** ensi-  
nar o caminho, to shew  
the way, where the  
third radical is not  
heard.

Adarga **ادرع** A Shield of leather, used  
Adarâ. formerly by the people  
Adaga. of Spain and Africa;  
from Daraâ, to arm; in  
the eighth conjugation,  
to arm yourself, and be  
armed with a passive sig-  
nification.

Adarme **الدرهم** Forty grains, a coin.  
Adderhem.

Aduana الديوان

Aldeeuana.

Hall of administration of public affairs. Deewan means also an account-book, muster-roll, and military pay-book.

Aldafe الدف

Aldefi.

A single drum, with one skin, also a cymbal, tambour de Basque introduced into Spain and Portugal by the Saracens, called Pandeiro by the Portuguese.

Albarrada الباراد

A Clay vessel, or pot, in which flowers are set. Werd, as it is called by the Arabians, is a rose-tree.

Albergate البلغة

Albalgat.

Morocco slippers, Calçado de Marroquin alparcas, Moorish shoes.

Alparcas are made  
of pack-thread, and  
sometimes of rushes.

Alborge البرج A Tower. Borjon, for-  
Alburj. trefs, or castle.

Albornos الباراني Mequinezes, cloaks  
Albaranee. with hoods and  
capas for winter  
wear, made first at  
Maquinez in Africa.

Alcoree القرص Sweetmeats in shapes  
for festivals.

Alçada السادات Princes, Lords, de-  
Alfadat. scendants of Moham-  
med, Justice.

Alciado السيات Dominion, govern-  
Alfeadet. ment.

Alcaeed القايد A President, or general.



Assento de Madeira السند A Plank of wood,  
Assened. or thin shingle; in  
low Latin, Cen-  
dula; also a prop  
on which another  
leans.

Alanse الحنش  
Alhanaxe.

Alardo العرض A Review of soldiers; from  
ârada, he appeared.

Alarife العرف Architect; from Arfan,  
knowing, intelligent,  
scientific.

Albafor البخور Incense, perfume in  
Albachur. Persian.

Albalequim البالغين The Age of Pu-  
Albalegeen. berty, fourteen  
for men, and  
twelve for wo-  
men.

men. From ba-  
ligh, arrived at,  
reached, full,  
perfect.

Albarda الباردة

Albardaa.

Covering of straw for  
beasts of burden.

Bardan means in  
Persian, a repofi-  
tory for travellers'  
goods, and poles  
supporting awn-  
ings.

Alcatifa القطيفة

Alketeeft.

A carpet, or cloth, with  
a long pile.

Almogaures

المغاور

A Warrior, and  
marauder, one  
who makes ex-  
cursions to  
plunder, and lay  
waste. From  
Ghar.

Alcuzez الكذار Somnolency. Khab  
 Alguzár. guzar, sleepy, lethar-  
 gick, going to sleep.  
 Khaub is left out in  
 Portugese.

Alfadael النضائل Liberality, virtues, ex-  
 Alfadaeel. cellencies.

Alfitra الفتر Tribute of the Moor to the  
 Alfyr. king of Portugal. Alms  
 giyen upon an Aeed; or a  
 grand festival; called Aeed  
 fytr.

Auge اوج Acme of good fortune, the  
 Auj. top. or summit. Auj She-  
 ref the fortunate aspect  
 or ascendant of a star.

Alcaqus عرق السوسا Root of the plant  
 Arqueffus. Sûs, or liquorice.

Alcanfor الكافور Camphire. Shama Ka-  
Alcafur. fooree, a camphorated  
wax-candle.

Adela دالة A Woman that cries goods  
for sale in the streets.  
From Dalet, becoming  
public.

Agoa  
Com agoas passaos naõn moc o minho.

The mill cannot grind with water that has  
left it. This is also an Arabic proverb :

لا تدوار الرحي لها قد مض

There is no turning of the mill by water be-  
low it, nor water already passed.

Albaraa البران Onion. Busulu'l faur,  
Albaran. wild onion.

Albáraa بري Rude, rustic.  
Berce.



Alvasi      القاضي      The Cady, or Judge.  
Alcazi.

Arratel رطل A pound of twelve ounces.  
Retel.

Arremegar رمي To throw from the  
Remee. hand, or he threw  
(a dart).

|         |        |                       |
|---------|--------|-----------------------|
| Azmodeo | ازموده | Tempter. From Az-     |
| Azmudo. |        | muden to try, here    |
|         |        | it is in the passive, |
|         |        | tempted.              |

Até      حتي      Untill.    In Spanish Hafta,  
Hettee.                      from the same word.

Abra عبر A Bay, or anchorage for ships, differing from a bar, is from âbir, to enter in, and pass from one side to another. Abr is also a shore, or margin.

Açafrão الزعفران Spicery. Abzardan a box  
Azzafaran. for spiceries.

Agofifa السيب Alfeeb and Alfeev, or  
Seef, an apple. Ma-  
caã de Nafega.

Agude (السيد) Alfedd, or fedd, an ob-  
struction. Sedd Yajouj  
u Majouj, the wall of  
Gog and Magog.

Acafelar قفل Kuff, a lock. To lock up,  
fechar com cadeado  
vossa mulher.

Adibo ذيب Addeeb, a wolf; a thief, in  
German. Dieb from the  
Arabic, so also the Saxon,  
from whence we have it,  
Dau'z zeeb is the wolf's  
disease, or hunger.

Adobe الطوب

Attobi, a species of brick dried in the sun.

Adubo طوبي

Sweet spiceries. Tubee in Arabic. Addaffa, a lattice. Janella com adufa, from دنف deffet, two boards put together. Deffe'l kitaub the boards of a book.

Alabaō اللبن

Allabban, ewes full of milk; from Leban, a breast of milk. Akhuo bilibani ummihi, a brother of my mother's milk, i. e. a foster-brother.

Azenha اسيا

Aseea, a mill. Aufeeaub, a water-mill.

Alface الخس

A weed, a thistle.

Alchaffe.

Alfazema

|            |         |                        |
|------------|---------|------------------------|
| Alfazema   | الخزيمه | An aromatic plant.     |
| Alchozama. |         |                        |
| Alfange    | الخنجر  | A short broad sword    |
| Alchanjar. |         | in Turkish.            |
| Almofalla  | الهله   | A field of battle.     |
| Almahalla. |         |                        |
| Alfella    | الجله   | An encampment, from    |
| Alhella.   |         | Hel, to rest and stay. |
| Alfeloa    | الجلوه  | A Sweetmeat.           |
| Alhelua.   |         |                        |
| Almofaça   | الهكسه  | A Curry-comb.          |
| Almohaffa. |         |                        |
| Azafama    | الزحمه  | A Crowd. Mecca is      |
| Azzahma.   |         | called Um Azzahm,      |
|            |         | mother of the crowd.   |
| Azagaya    | الخازقه | Alchazeca, a Moorish   |
|            |         | lance for cavalry.     |



B.

BALIO **ولي** Prefiding over, governing;  
Wely: **Senhor** principe.

Bedem **بدن** Capa, a cloak, an orna-  
Beden. mental girdle, worn by  
the Arabian ladies. A  
short coat of mail.

Beledulgerid **بلاد الجريد** City of palm-  
Beladulgereed. branches.

Bledeljerrede pronounced.

Beleguins **بلغ** An Officer of justice who  
Belegh. follows, watches, and  
feizes. Belegh, obtain-  
ing, consummating.

Bezuar pedra **ياد زهر** Expeller of poison.  
Bad zehir. Bezoar stone, or  
antidote.

Boun      بن      Coffee berries before roast-  
ing. Ograo antes de ser  
torrado.

Bofa rinheiro: بوالحنه      A Vender of al-  
Bulhenna.      henna, or hen-  
na, the dying,  
colouring herb.  
Lawsonia in-  
ermis. The  
Arabic word  
for buying and  
selling is Beea.

Buzidan      بوزدان      Root of a herb in In-  
dia, called Testicu-  
los da Raposa. Fox-  
stones. Avicena, 95.  
110.

Borax      بوراق      Nitre, borax used in folder-  
ing gold, called Burei-  
zergeran. Tinkaur Per-  
sian, whence Tinkal in  
German.

Badajos بلاد العيش Land of support. In  
Beladulaeeth. the Nubian Geogra-  
phy it is Badalius,  
and anciently was so  
pronounced. It is  
now a city of Estre-  
madura on the Gua-  
diana.

Bacoro بكار Bekar, cattle, cows of a  
small breed, a little pig.

Balsamo بلسان The Balsam-tree.  
Belesan. Balsam.

Balcam بالاخانه A Balcony.

C.

Calatayub قلعة ايوب Fortrefs of Aiub,  
Job, the Moor  
who founded it  
in Arragon. Vid.  
Geogr. Nubiens.

Cacerben

**Cacerben Danes** قصر بن دانس Fortrefs of  
the fon of  
Danes, the  
founder.

N. B. The Moors call their houses after the  
names of the founders. The Spaniards from the  
names of the lands, as in France and Scotland.

**Caraça** قراد Kerad, a tike.

**Chafaris** شكاريج Xacarige, a fountain  
with a spout, or  
without one.

**Cuscus** قستيس A Cake made of flour  
and water in Africa.

**Caba** كعبه A Square house, with the  
article, the Temple at  
Mecca.

**Cava** كبة Mulier má, an adultrefs.

**Cabha.**



Zala صلاة A Prayer, benediction. Af-  
 Selat. felat arrabeet, The Lord's  
 Prayer.

Ceroulas سروال Breeches.  
 Serwal.

Chita كف A Shield of leather for the  
 Kef. hand, like a cestus, used by  
 Persian soldiers.

Corgi Baxi باشي كرجي Captain of a  
 Bashee Corjee. troop. Basba  
 in Turkish.

Cordovam قرطباني Cordovan. At Cor-  
 Cortobanee. dova was the first  
 fabrick of leather  
 in imitation of  
 Morocco.

Calahorra قلعة الحرة A City of Old  
 Calat'lhōra. Castille. A  
 fort of stones  
 on a hill.

Calatrava قلعه التراب A City of New  
 Calaterab. Castille, a land  
 fortrefs.

Zarafo صراف A Money-changer.  
 Serraf.

Chocarreiro سكرة Ridiculing, sneering.  
 Sukhuret.

## D.

Dervixe درویش Dervise, a religious  
 Derveish. monk. Derveishce,  
 poverty.

Debul دبول A Calamity, a wound in  
 the lungs. Avicenna,  
 cap. 2. p. 26.

Durazios دراقن Derakin duraqueno, a  
 species, or sort of Per-  
 sian peach that is  
 white

white and of delicious flavour.

E.

ELCHE

علاج

Alej.

A Profelyte, from one religion to another. A man wavering between two opinions ; like a camel, whose pace is, in Arabic, Alejan.

Elixir

الكسير

Alikfeer.

A Fifth essence ; the philosopher's stone. Elikfir doulet, the elixir of fortune.

Endivia

هندب

Endive, succory.

Hendeb.

Enganar

خوان

A Deceiver, betrayer.

Kawwan.

Pronounced Khan, with En prefixed and Ar added.

## F.

FASQUIA فسقيه Fascheea, a lath; from  
Faskh, a division,  
splitting.

Fanfarram فرار Loquacious, boasting.  
Ferfar.

Fen فن Learning, science. Fen achlak,  
the science of Ethicks.

Frangau فروج A Chick. Gallo pequeno.  
Furuj.

Fulus فلوس A Coin, worth half a  
real,  $2\frac{1}{2}$  d.

## G.

GABAM كبا A Short tunic open before.  
Keba.

Gafar غفر Small Tribute, paid by the  
Jews and Christians to the  
Turks.

Garabia



Garabia غربي The West, Western.

Gherbee

Garbon.

Garrama غرام Ghereem means a debtor,  
Gheraum. a prayer of tribute, and  
Gheram a debt which  
must be paid.

Gazua غزو Making war, an act of con-  
Ghizou. vocation to religious war.

Gindi جندي A Soldier.

Gota كوت Pains in the feet.

Gout.

Guadalabiar واد الابيار Rio os poços,  
beeron o poço,  
a well. Abiar  
os poços.

Guadelcacer واد القصر The River of  
the palace.

Guadelcaru واد الجارة River of relief,  
aid, or defence;  
a city of New  
Castille built  
on it.

Charé in Persian has the same meaning as our  
word Char, assistance of any sort, or time, in  
performing odd jobs. The Saxon word is the  
same.

Gudalhanar واد الغانوس The river of the  
Guadafanar. Phanos, or Light-  
house.

Guadelmedina واد الهدينه River of the city.

Guadeluppo واد العب Vade lub, a river of  
New Castille, Rio  
de Scio, Geograph.  
Nubiens. river of  
the bay.

Guadiana واد يانا Passage of the Yana.

Guitam قيتار An instrument of music with  
four strings. چار تار char tar.

Guita خيط Pack-thread.  
Kheet.

## H.

HAMET احد Ahmet, proper name of a  
man.

Hodamo عظام Odamo, something great ;  
from عظم.

Hued el barbar واد البربر Vad el barbar, Rio  
caudaloso, long-  
tailed, de Barberia,  
rising on Mount  
Atlas and running  
into the Mediter-  
ranean.

Hyfopo, Azob الزوف Azzof, a herb.

J. *Jehaze, the trappings, arceios,*

JAEZES جهاز *Jehaze, the trappings, arceios,*  
of a horse, hum cavallo.

Janizaro انكشري Vox Turca, Anquisfaria,  
a new troop.

Jarra جرة Jarra, Jar.

Jasmin ياسمين Jafemin.

Javali جبلي Jabali, wild mountain hog.

Joia جوهر Jauhar, a shining substance.

## K.

KABK كباك Kebaq, a partridge, or galena,  
from the sound it utters of  
Keback.

Kanifat el Gorab كنيسة A congregation of  
Algrêia do Corvo الغراب crows.

Kequenge



Kequenge or Alaquenge کاکنج Cacange Ph-  
falis, a Moor-  
ish plant.

Alkekenge of Tournefort.

Kiarchamber خیارشنبر Chiarxambar, caña  
fistula.

Kaçabe قصبه Caçabe, where sugar-canes  
grow. Cannavial de açúcar.

L.

LACA لک Lacca, scarlet colour, extracted  
from the juice of a plant.

Lacaio لقي Lekke, a servant, any thing  
Lackey. thrown away as worthless.

Laqueca عقیقه Aquica, cornelian, precious  
stone of a red colour like a  
garnet, stanching blood.

Larim

Larim لاريم Larim, a Persian coin from the town of Larim, worth sixty reis, 3 d. two-tenths.

Lascarim لسكريم A cavalry soldier.

Lascareem.

Lezirias جزيرة Jazirat, island.

Limao ليمون Laimun, lemon.

Locafa لقحا Lacaha, a company, tribe.

Lofada لفحا Lafaha, a strong gust of wind.

Lohoc لعف Lo ôq, from Laâca lamber, to lick.

Luletem لولتيم Luleteim, two pearls.

## M.

MAÇAGAON ماصخن A place in Africa in the province of Ducala ; meaning also stinking water.

Macio

Macio مسيح Macio, smooth. From Ma-  
çaha, polished.

Madraçal مدرسة Madraça. From Daraça,  
he studied, a school for  
reading and writing.

Madrid ماجري Maajreet. From Maajireet,  
Madrit. running water, therefore  
rightly called Madrit.

Magos مجوس Majus, Majician, or searcher  
into mysteries, philosopher.

Mameluco مملوك Bought. A purchased slave.

Mancebo منسوب Manfubon, an enamoured  
person.

Mandil منديل Mandeel, a hair-cloth, a  
coarse apron.

Mangil مجل A scythe.  
Manchil

**Mar** مار Synonimous with Senhor santo,  
also a Lord, and rich man.

**Maracotuon** براقطن A yellow peach grafted on  
**Baracoton** a quince tree, woolly on  
**Woolly.** the outside.

**Maravedi** مرابطين People of Arabia, of the  
**Marabateen.** sect of Ali, opposed to  
Omar. From Rabata,  
firm, compact; which  
the sect of Omar was  
not. Maravedi is a word  
used in reckoning, but  
no coin.

**Marlotu** مرلوطه A short drefs of the Per-  
sians and Indians.

**Marquezita** مركزة Pirites in the veins of  
metals.

**Mastica** مصطكة Mastich, commonly called  
almcega.

Mascara



Mascara مسخره Scoff and jest; from  
Sachara, in the fourth  
conjugation.

Matamorra مطوره Cellar to keep wheat  
Matmuro. in; from Tamar, to  
hide under ground.

Matraca مطرقه A wooden rattle with two  
iron-rings, used to call  
priests to the choir in the  
holy week.

From Terk, striking a harp or lute. The an-  
cients used rings at doors instead of knockers, of  
which Almeloveen has given us a plate, in Con-  
jectanea, p. 150. 12mo. Amstel. 1685.

“ For none but that in honour live shall touch my ring.”

CHATTERTON.

Matruxibaxi مطرشي باشي Carrier of water  
in skins, or prin-  
cipal water-car-  
rier.

Mesquinho

Mefquinho مسكين Poor, indigent.

Mulana مولانا Our Lord.

Motrias مطراس A site in Sentarem, fourteen miles from Lisbon. Santarem, or Santa Irene. Also a bar, or bolt, across a door. From Turs, a shield, or security.

Mexuar مشور An audience chamber, a place of consultation, to deliberate in, where the king gives audience.

N.

NARUZO نرجس Narges, narcissus.

Nataf نطاف An oily mineral earth affording bitumen, used for burning like pit-coal. From Natfet, shedding, flowing.

Nacar

Nacar

Nacar نكار Nacar, painting of various colours.

Nora ناعوره Naura, hydraulic machine, used to draw water out of wells, cisterns, rivers.

Noradin نورالدين Nureddin, light of religion.

Nunged نواجد Nauajed, the grinders.

Soufa quotes Avicenna, cap. v. p. 111. The word for grinders is, نايوب the plural of تاب naub.

O.

OLEID AHMET وليد احمد Uleed Ahmed, a family name, a praise worthy child, worthy son. Ahmed is one of the names of Mohammed.

Oquia

Oquia وقية Uakia, an ounce. Twenty ounces of gold make two hundred and forty cruzados.

Oxala انشا الله Enxa Allah, may it please God.

## P.

PAPAGAIO بينغا Parrot.

Bebagha.

Paparras حب الراس Habberrás, Seed for the head. An herb called Piolheira, whose seed kills, os piolhos, lice.

Patco بطحة Pathaton.

N. B. Patco is a court, or yard. From *πάτος*, via *calçata*, in Greek. Soufa's word Bethet is the stature of a man.

Pato بط Batton, a goose, or duck.

Pagoda



Pagoda بت خدا God's image, idol,  
Betkhoda. temple.

Pendaō بند Bendor in Persian, a standard  
with streamers carried in  
processions.

Pir Beq بریك Pir bec; a Turkish word  
of military dignity, of  
the rank of colonel.

## Q.

QUIRAT قراط Quirat: a carat, a seed of  
Alfarroba, St. John's  
bread, six grains of  
wheat, used by shop  
keepers.

## R.

RABIQUE راویق Raveek, face-ornament;  
from Ruc, or Ravac.

Recova رکوبه Rocoba, A company of horsemen, an attendant on horsemen. Rekubu'l koufej, the cavalcade of an old man without a beard, in the Persian Masquerade, at the end of winter.

Regucifa رغيفه A little loaf with a hole in it, used in the province of Minho. A loaf in the shape of a ring at Oporto.

Resma رزمه Resma de papel; from Razama, a ream of paper.

Rihana ريحانه Reehana, a garden, an odoriferous herb.

Robe رب Fruit boiled to the consistence of honey.

Roca روتة Roca, (rock,) a distaff for spinning thread, or wool, and cotton.

Romaā      رمان      Rumman, the pomegranate.  
 Rummani, like a pomegranate. Rummauyet, a dish  
 dressed with the seeds and  
 juice of pomegranates.

## S.

SACA      ساكه      A duty for goods embarked.

Safena      سافين      A vein of the knee divided  
 into three branches.

Saffo      سفلي      Saffio, the skin of a conger,  
 or like it; is derived from  
 Seflon, a bottom, or low  
 place.

Sagapejo, or Sagapeno      سكبينج      A sort of gum  
 much used  
 in the shops.

Sagres      سقر      Sacron, a piece of artillery  
 so called.

Saguaō, Xaguaō صحن A Latin word, ex-  
itus ; in French  
égout, a drain.  
Soufa derives it  
from Senn.

Salamandra سندر A lizard.  
Samandr.

Sambuco سهبوق سوبق Boat, or pinnace.

Samerça سهيسه An exposed situation,  
open to the sun.

Sanco ساق A bird's leg.  
Sak.

Sejana سجن Prison. Chain.

Sardam حردون A green lizard from Ly-  
bia, the land croco-  
dile.

Sarjento سرچنگ Sarjeng, a non-com-  
missioned officer ;  
from



from Ser, head, and  
Jung, war. In Dutch  
Serjeant, as in English.

Sarralho سراي Sarace, a palace.

Sarraquinos سراقين Robbers; from  
Saraca, to rob.

Seara de trigo سكره Sahra, corn, just be-  
fore it is cut.

Sebel سبل Sebel, vea febel with two  
eyes, which physicians call  
dilatative, or branching.  
Avicen.

Sega سكه A plough, harvest time.

Semide سبيده Flower of wheat.

Sirage سيج Oil of gergelim, or sesame,  
Indian corn.

Sifamina سبسانيات Saõn os offos miu-  
Semfanceat. dos das juncturas  
dos dedos das  
mãos, e dos pés.

Avic. c. 25. p. 15.

Sound of the  
small bones of the  
joints of the fin-  
gers and toes.

Soda

صدع

Sodá. Pain in the head.

Sorvete

شربة

Sherbet, any drink, in  
Persian and Arabic.

Sottaō

سطوح

Reservoir.

Sumagre

سماق

Sumack, a tree, or  
shrub.

## T.

TABARZET

طبرزن

Tabar zad, white fu-  
gar-candy.

Tabaxir

طباشير

Sugar of the bamboo.

Tabaz

ضبع

Tabaz means a leôa, a lioness,  
and not o lobo, a wolf; and  
is called Dibo, and not  
Tabaz.

Dabaá

Dibo.

Tabefe

Tabefe طبخ Tabiche, warm ewe's  
milk thickened with  
flour and fugar.

Tabique طيق A division made by  
boards and hoops,  
or wattles.

Tufam توفان Typhon, a whirlwind.

X.

XERGAO شرک Hangings.

Xaroco شروق An easterly wind, land  
or sea breeze.

Xaropo شراب Syrup. Sherabati, a maker  
of fyryp, a weak wine.  
Bee keefa, without in-  
toxication.

Xequc شيخ Title of honour and  
dignity.

Xarife شريف Title of prince in Barbary,

Xauter شاطر An experienced guide in  
the deserts of Arabia.

Xelma سله Snare for birds, or arma-  
dilha.

Xo شو A word used in stopping beasts  
of burden.

Xorcas شرکه - Bracelets and rings that  
the women wear round  
the ankles.

## Z.

ZABRA زبیره An African boat.

Zara زهر Zehr, a flower. Zehra benet  
Jesu, a flower of the race of  
the Messiah, the name of a  
woman.

Zorame



Zorame      سلھام      Solhame, a white cloak  
made of the finest wool.

Zorzal      زررور      Zarzur, a starling.

Zerbo      زرب      Zerbon, a term in anatomy,  
a canal, or duct.

Zigue zigue      زيغ زيغ      The creaking found  
of a door, opening  
and shutting, of a  
new mat.

Zizania      زوان      Tares, darnel.

Polhama, a white cloth

made of the same wool

Polhama, a fishing

Polhama, a name in Burmah

a canal, on the

The creaking sound

of a door, opening

and shutting of a

new coat

Tack, hand

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## APPENDIX.

THE extract which I have here given, is from Mr. Wilkins's Sanscrita Grammar, and, I may add, Dictionary, which for elegance of type, excellence of arrangement, and lucid order, is far above my praise. The Hitopadesa, or Amicable Instruction, first known by the unmeaning appellation of Pilpay, Elephant's Foot, and Bidpay, Fat, or Splay Foot, Fables, is the original of Æsop, whose real name was Eswed, or Esud, from the Arabic word اسود black. This strengthens the opinion of the Arabs, that Æsop was a Nubian, or Abyssinian; and makes it more than probable, that he and Lokman were one and the same. The knowledge of the primitive language to those who are sent to India, must be of incalculable utility for the discovery of the *καιρὸς εὐδαίμων*, or lucky moment in the Hindoo Almanacks, which is there pointed out in Sanscrit, and intelligible only to the initiated,

tiated. Thanks to Mr. Wilkins and the accomplished Pundit in the Edinburgh Review, we may now know which day is marked with chalk, and which with coal, in spite of the Brahmans, in whose skulls all the light has been hitherto locked up, as it was heretofore in the lanthorn of Aristotle.

The Sanscrit, Greek, Roman, and German languages, touch in many points, and in nothing more than in their privatives. Soor, good; Asoor, not good; Suttty, faithful; Asuttty, unfaithful. Καχόν, evil; ἄκαχόν, good. Felix, infelix; and in German, Tugend, virtue; Untugend, vice.

The fables of Bidpai, or Sanscrit Apologues, have, it is well known, undergone a variety of versions into Persian, Arabic, Hebrew, Greek, and Latin, besides Italian, Spanish, and German. The Hebrew, by Rabbi Joel, had disappeared in 1697, when Sebastian Gottofred Starkey, published the Greek and Latin at Berlin; the ancient Latin is directly from the Hebrew, by John de Capua, and the Spanish from the old Latin.



Latin. From the Latin came the German with this title, *Beyspiel der alten Weysen von Geschlecht zu Geschlecht*, with one hundred and twenty-five plates. This edition of 1483 is, perhaps, still in the library at Ulm. The Greek version was made by *Simcon Seth*, a physician, and by order of *Alexis Comnenus*, in the eleventh century, and translated by *Possinus*, and still closer by *Starkius*.

My principal intention is to show, that if the metre, which we call hexameter from the number of its feet, is common to four languages, and if the Sanscrita be proved to be the original, the Greeks, Romans, and Germans have either borrowed it, or fallen into it from some unaccountable resemblance in their language to that of the Hindoos. I may also add, that the identity of metre of any four languages, three of which are ancient and one modern, affords no small probability of their dependence and derivation one from the other, especially if that metre consist of dactyls and spondees, which are under no obligation for their harmony to the rhythm of blank verse, or the rhyme of heroick measure.

The

The reduction in the Greek, Latin, and German languages, of the cases of nouns, which are more in number in the Sanscrit, and the abridgment of declensions are, no doubt, as strong a presumption of secondary improvement; as that the best dictionary is the last.

The Sanscrit language resembles the Greek and Latin, in the formation of the cases of its nouns, and declensions of its verbs, and particularly in the termination in *mi*, which it seems, is anomalous in the Greek. I do not know, if this be worth mentioning, as the Sanscrit termination is owing to the pronoun suffixed, as in *Asmi*, am I; *Jivami*, live I: but in the Greek there is no trace of the pronoun *ἐγώ*; none indeed of *ἐγώ*, but some of *Ιω*, which was the old Doric mode of writing, as we learn from the Scholiast of Aristophanes, *γράφεται καὶ ἰὼ ἀντὶ τοῦ ἐγώ*, *ΙΩ* is also written for *ego*, and by dropping the last vowel in *διδωμίω* it will be *δίδωμι*, give I, like the Sanscrit. The word *Barbara*, a barbarian, claimed by so many languages, and explained by so many etymologists, is Sanscrit; as  
is

is also Moorhatā, foolishness, with the Greeks, *μωρότης*, which they, as they are wont, derived from τὸ μὴ ὄρεᾶν in their own language, from not seeing, or from μὴ ὥρα not having foresight.

Maha nandī, in the Bisnagur language, which is Sanscrit, means great pleasure, as it does in Greek; *μέγα ἀνδάνειν*, to please greatly. Eustathius is reduced to an absurdity in his derivation of *μέγα* from μὴ γῆ, no longer on earth, but above it.

As it is my design to exhibit a specimen of Greek and Sanscrit parallels at the end of the work, I shall proceed to the main business, and transcribe the Sanscrit verses, placing at their head the name of a priest in Ceylon, whose name is an hexameter.

VELLIVERIY Sangarakeeta teron wahansey.

1. Ajaramavarat prajno vidyam arthancha chintayet.
2. Grihit'(a) iva Kesheshu mrityuna dharman acharet

3. Vidya

3. Vidya dadati vinayam vinayad yati patratam
4. Patratwad d'hanam aptoti d'hanad dharmas  
tatah fuckam.
5. Sarya drayeshu vidyaiva vittam ahur anutta-  
man
6. Aharyatwad anarghyatwat akshayatwach cha  
farvada.
7. Sangam nayati viduaiva nichagapi naram sarit
8. Samudramiva durdhardsham nripam bhag-  
yamatah param.

THE ENGLISH IN THE ORDER OF THE WORDS.

LIKE one not subject to sickness, and death, a  
wise man science and wealth should con-  
sider.

N.B. *Cha* at the end of *arthan* means  
*and*, as the Latin *que* does, and is  
always joined to another word in  
both languages.

2. Seized as one by the hairs of the head by  
death, the duties of religion he should  
practise.

3. Knowledge



3. Knowledge giveth humility, from humility he attaineth worth.
4. From worth, wealth he attaineth, from wealth the power of being religious, from thence happiness.
5. Of all things knowledge, also treasure is esteemed the greatest.
6. From incapacity to be stolen, from incapacity to be given away, from incapacity to be destroyed.
7. Conducteth knowledge also to acquaintance, a man, as
8. The humble stream to the ocean, hard to be attained to the prince, to good fortune after this.

GERMAN.

Ein Weiser soll Kentniß und auch Glücksgüter betrachten,

1. Als der, der kein Sklave der Krankheit, und Sterblichkeit ist.
2. Er sollte Religion, und deren Pflichten so üben  
Als der, der vom Tode in die Haare ergriffet.

3. Kenntniß schenket Demuth, Demuth Krönt /m ihm mit Würde.
4. Durch Würde Komt Reichthum, und Gewalt giebt um selig zu seyn.
5. Sey Kenntniß dein groffester Schatz, und unmöglich muß werden
6. Eigene Verschenkung, Raubung, Zernichtung von Feinden.
7. Sanft schleicht sich der Bach zum Weltmeere, wie Weisheit zu Freunden,
8. Und Freunde zum stolzen Fürsten, die beglucken das Leben.

## GREEK.

Δεῖ σόφον ἄνδρ' ἄθρειν, Θεὸς ὥς, γνῶσιν τε καὶ ὄλβον.

Ζῆνα σέβειν ὥς ἐν τις θριξὶ μόρῳ ἐπίληπτος·  
 Γνώσις ἔδωκε τάπεινα, καὶ ἄξιον ἔμμεναι ὄλβου·  
 Ἐξ πλούτου θρήσκοντι θεῶν ἕξεσι γένεσθαι,  
 Καὶ μακάρῳ πάντων δὲ δαημοσύνη μὲν ἀρίστη.  
 Ἦν οὐδεὶς κλέπτειν, δύναται, δῶρειν, ἢ ἀμερδεῖν.  
 Εἰς ἄνδρας δὲ Γνώσις ἄγει, ὥς εἰς ἄλλα πῆγη,  
 Εἰς βασιλῆα δυσάμβατον, εἰς εὐδαίμονα καιρόν.

## LATIN.

## LATIN.

VIR sapiens, tanquam Deus, alta mente reponat  
 Doctrinamque et opes, et sicut morte prehenſus  
 Summo in crine caput, colat alti numina cœli.  
 Scire humilem facit; atque humili non dignior  
 audit  
 Divitiis; opibusque datur divina potestas  
 Numina adorandi, ante obitum dicique beatus.  
 Optima doctrina est ante omnia, quàm neque  
 furta,  
 Quam neque dona valent, neque rerum abolere  
 vetustas;  
 Illa hominum ad cœtus quoque ducit, ut ad  
 mare rivus,  
 Difficilemque aditu regem, vitamque beatam.

To these Sanscrit hexameters may be added  
 the motto, in two verses of six feet, to Mr. Wil-  
 kins's Grammar, and the distich at p. 34.

Sausha Dasaratha Rama, Sausha raja Yudhish-  
 th'hira,  
 Sausha Karna maha Tayaga, Sausha Bhima  
 maha vala.

Ille hic Dasarathi natus Rama, rex Udishth'hira  
 Ille hic largus opum Karna, et Bhima robore  
 : magno.

For a specimen of a Sanscrit pentameter we  
 have a description of the seasons, as they succeed  
 one another in Hindostan, in a single line of five  
 feet.

Seefar, heemant, Vasant, Greeshma, Varsha, Surat.  
 Dewy, cold, mild, hot, rainy, dry,  
 or breaking up of the rains. See notes to the  
 Geeta.

Mahabala, or Maha Vala, is a title of the  
 king of Seenghala Dweepa, who is called in the  
 Hitopadesa, the Sarasa Mahabala. Heetopades,  
 p. 258.



I shall conclude this Appendix with a few Sanscrit words, out of a considerable number, which are found to have the same meaning in other languages.

| SANSKRIT. | GREEK. | PERSIAN. | ENGLISH. | FRENCH. | LATIN.     |
|-----------|--------|----------|----------|---------|------------|
| Eka       | —      | يك       | Each     | —       | —          |
| Aper      | —      | —        | After    | Après   | —          |
| Dakshina  | —      | —        | —        | —       | Dextima.   |
|           |        |          |          |         | N. B. The  |
|           |        |          |          |         | ancients   |
|           |        |          |          |         | said for   |
|           |        |          |          |         | dextro, et |
|           |        |          |          |         | sinistro,  |
|           |        |          |          |         | dextimo et |
|           |        |          |          |         | sinistimo, |
|           |        |          |          |         | Festus.    |
|           |        |          |          |         | Sallust.   |
|           |        |          |          |         | Bell. Ju-  |
|           |        |          |          |         | gurth. c.  |
|           |        |          |          |         | 100.       |
|           |        |          |          |         | Pratam     |

## SANICRIT. GREEK. PERSIAN. ENGLISH. FRENCH. LATIN.

|              |        |             |      |             |            |
|--------------|--------|-------------|------|-------------|------------|
| Pratam       | πρᾶτον | —           | —    | —           | —          |
| First.       |        |             |      |             |            |
| Charam       | —      | آخر         | —    | —           | —          |
| Last         |        | Akir        |      |             |            |
| Mayata       | —      | ماتا        | —    | —           | —          |
| He dies      |        | Mata,       |      |             |            |
|              |        | he is dead, |      |             |            |
|              |        | in Arabic.— |      |             |            |
| Datum        | —      | دادن        | —    | SPANISH.    | Datum      |
| To give      |        |             |      |             | Given      |
| Da           | —      | ده          | —    | —           | Da, give   |
| Vara         | —      | —           | —    | Varon       | Baro       |
| A hero       |        |             |      | A man,      | a soldier. |
|              |        |             |      | in Spanish. |            |
| Pura         | —      | پُر         | —    | —           | —          |
| Become       |        | Pur         |      |             |            |
| full         |        |             |      |             |            |
| Nabha,       | —      | —           | Nabs | —           | —          |
| hurds by     |        |             |      |             |            |
| feizing for- |        |             |      |             |            |
| cibly, un-   |        |             |      |             |            |
| awares.      |        |             |      |             |            |
| Tapa         | —      | تابان       | —    | —           | —          |
| Shines       |        | تابیدن      |      |             |            |
|              |        | Splendor,   |      |             |            |
|              |        | to shine.   |      |             |            |

SANSKRIT. GREEK. PERSIAN. ENGLISH. FRENCH. LATIN.

|       |   |               |          |   |   |
|-------|---|---------------|----------|---|---|
| Mana  | — | معني          | —        | — | — |
| Know, |   | Minding,      |          |   |   |
| Mind. |   | being anxious |          |   |   |
|       |   | about.        |          |   |   |
|       |   | Arabic.       |          |   |   |
| Lupa  | — | —             | Lopped,  | — | — |
|       |   |               | cut off. |   |   |

[illegible]



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 Alixares de Granada, p. xxvi. Alixar is a term of builders, a jamb of a door, any thing that covers an edifice, or a body, from *ازر* azara in the Second Conjugation.  
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# ERRATA.

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40. السفطة *read* السفط

68. housfeman, *read* horsfeman.

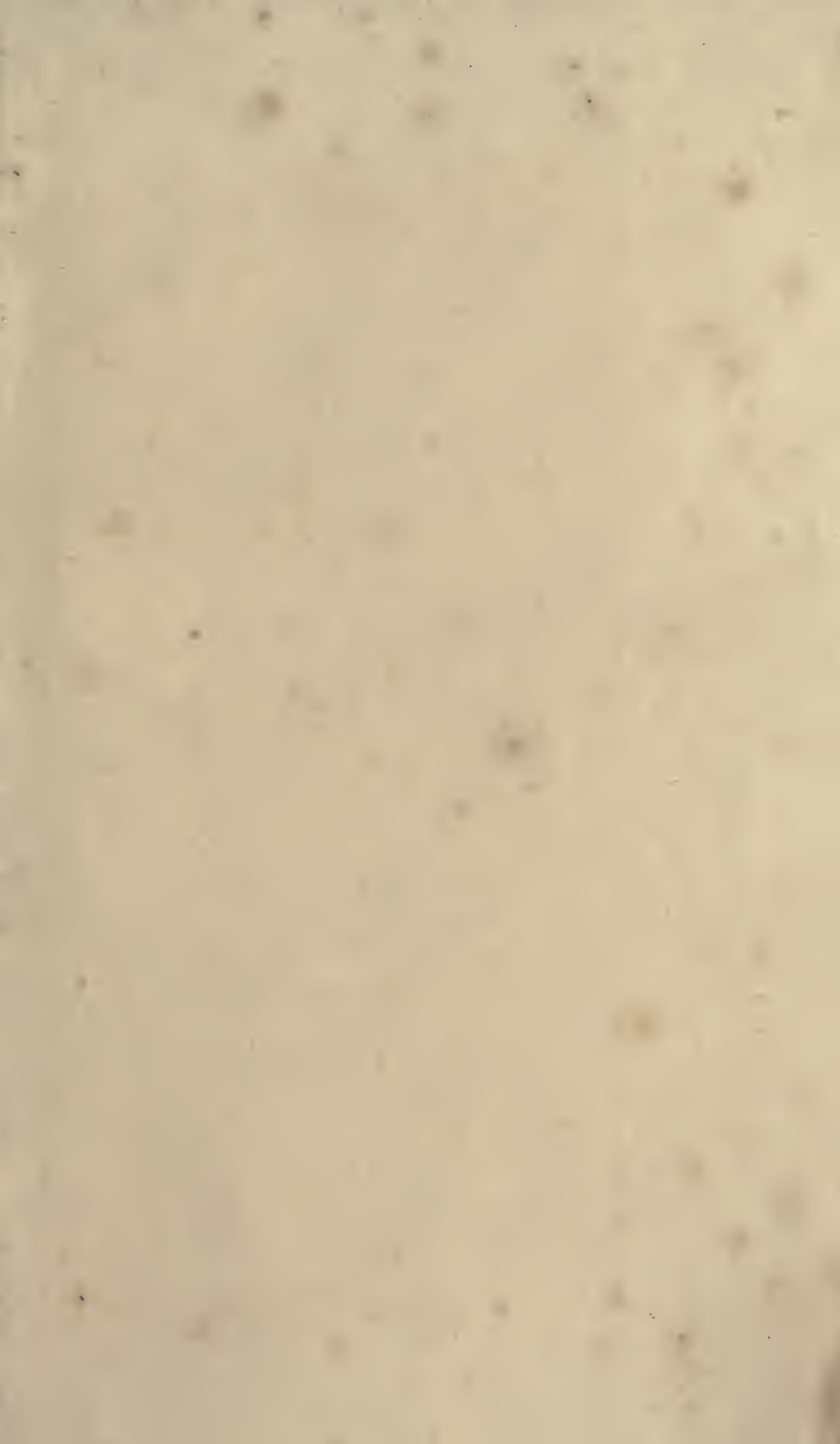
155. صجل, *read* صجل

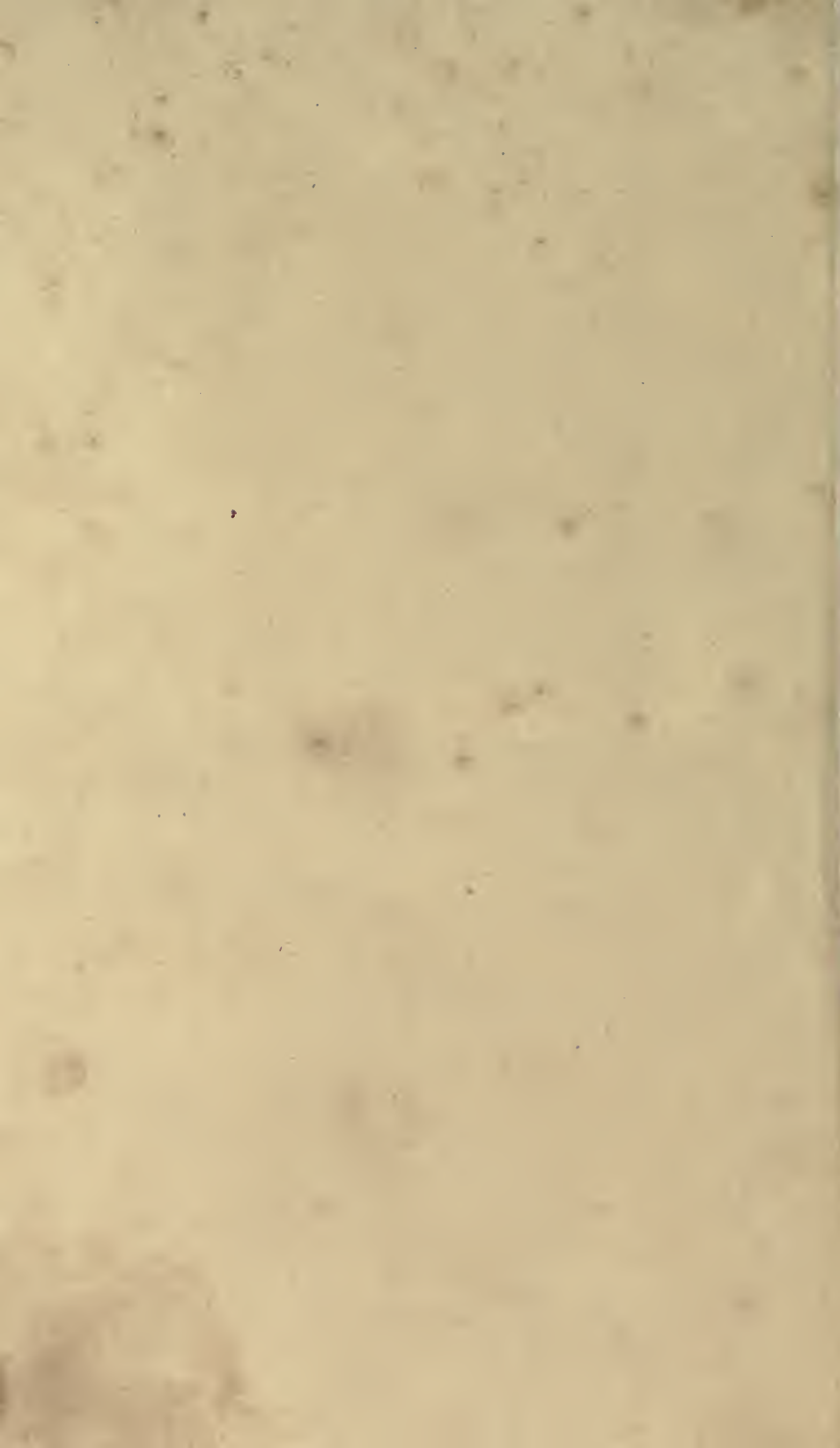
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